

CHANDOGYO UPANISHAD



SHANTI MANTRA

**Om apyayantu mamangani vakpranascaksuh srotramatho
balamindriyam ca sarvani I**

Sarvam brahmopanisadam I

**Maham brahma nirakuryam ma ma brahma nirakarodanirakaranam
astvanirakaranam me'stu I**

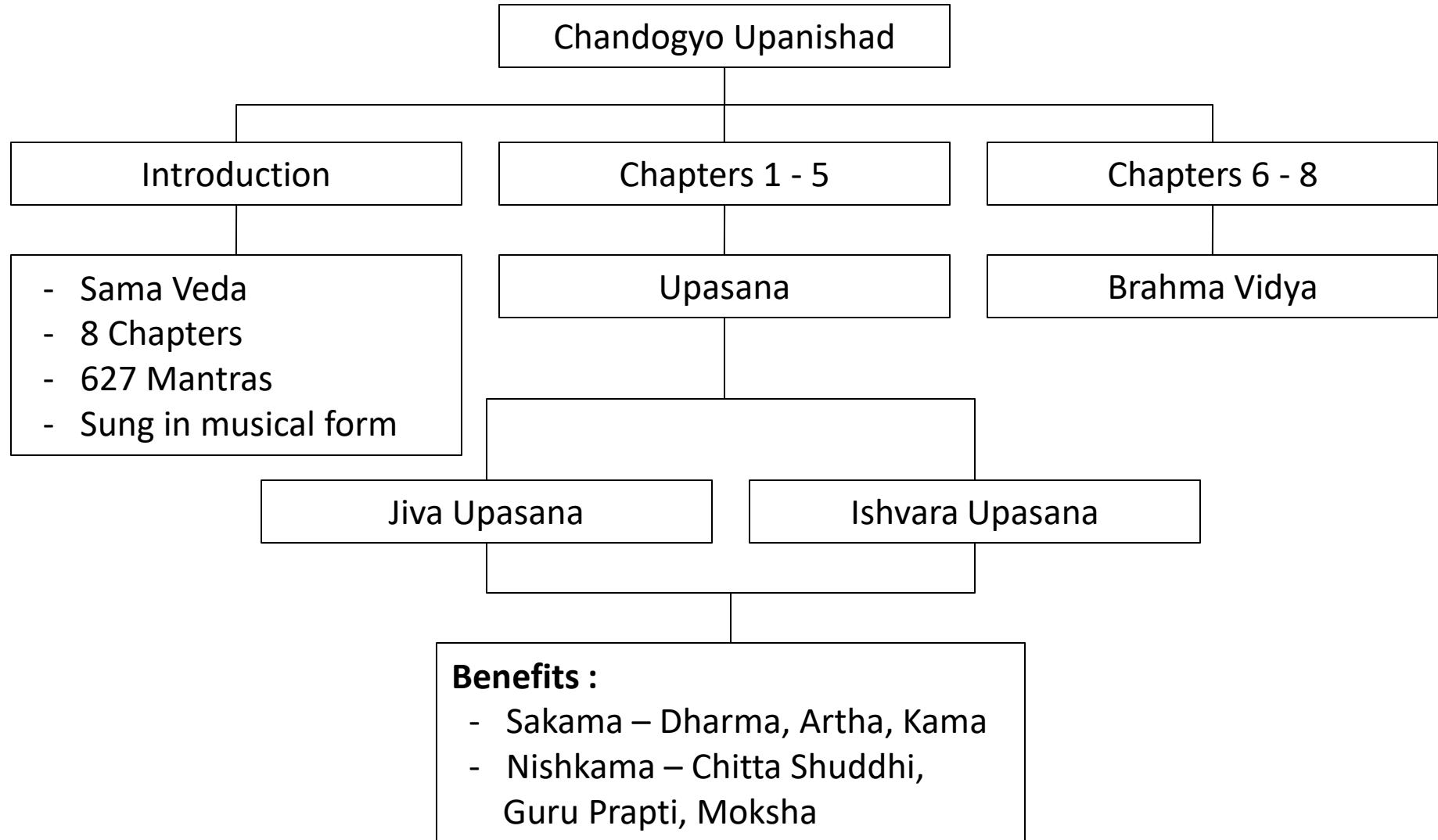
**Tadatmani nirate ya upanisatu dharmaste mayi santu te mayi santu I
Om santih santih santih II**

May my limbs, speech, Prana, eye, ear and power of all my senses grow vigorous! All is the pure Brahman of the Upanishads. May I never deny that Brahman! May that Brahman never desert me! Let that relationship endure. Let the virtues recited in the Upanishads be rooted in me. May they repose in me! Om peace. peace. peace!

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Brahma Vidya

Chapter 6

Chapter 7

Chapter 8

Sat Vidya

Bhuma Vidya

Prajapati Vidya

- Teacher : Uddalaka
- Student : Svataketu

- Teacher : Sanatkumara
- Student : Narada

- Teacher : Prajapati
- Student : Indra

Chapter 6 16 Sections – 69 Verses

Section 1

Section 2 - 7

Section 8 - 16

Story

Brahman = Jagat Karanam

Mahavakyam Tat Tvam Asi

- Sad eva chit
- Chit eva sat

Introduction to Tat Tvam Asi

Veda – Instrument of Knowledge

(Shankara Bashyam – Chandogyo Upanishad end of 6th Chapter)

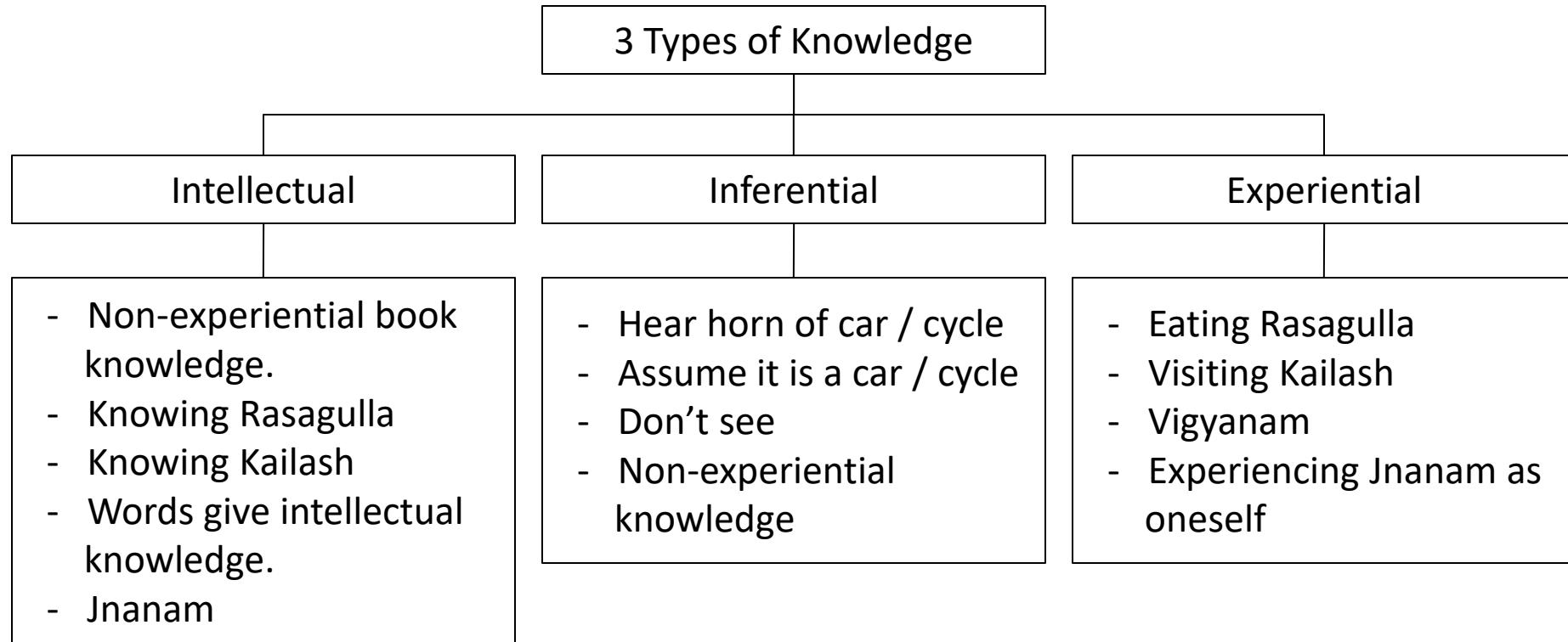
1) Fundamental Principles :

a) Pramanam – instrument, valid in its own field only.

Eyes	Form + Colour
Ears	Sound
Veda	Chaitanyam

- b) Other Pramanams like science, inference, logic, can't validate or invalidate – contradict
veda, have no access.
- c) What we understand from veda is knowledge. No new experience required to support,
validate required.
- d) Veda gives final knowledge and requires only understanding.

2)



- **Utsarga :**
 - General rule when objects Paroksham (Far away).
- **Apavada :**
 - Exceptional rule, when object intimately experienced all the time (Aparoksham).
 - Words can give Jnanam and Vigyanam – intellectual and experiential.

3) Karna Story in Mahabaratha :

- Karna brought up by foster mother Radha. Hence called Radheya Putra.
- Kunti – Mother of 5 Pandavas also mother of Karna who was put in a box and lost.
- Surya Devata Putra.
- Kunti - Says “Tat Tvam Asi”. You are the 6th son.
- 6th Son always, experienced but not known yet by Karna.
- Similarly, I am Chaitanyam, awareness principle is intimate experience of all but not known. Vedas Reveal this truth about myself.

4)

Shastric Statements

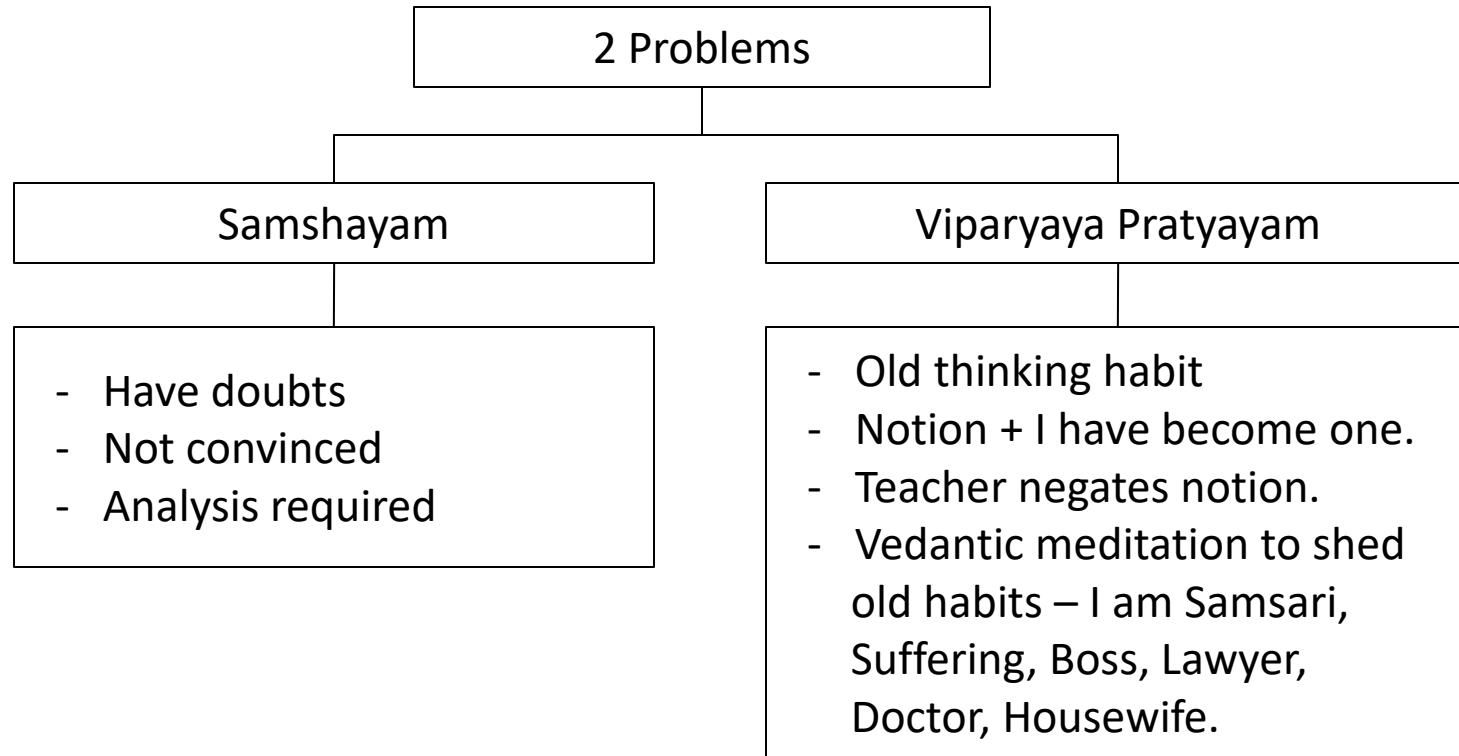
Avantara Vakyam

- Give non experiential knowledge.
- Creates urge to know.
- Jnanam Janayati, Artha Vadha.

Mahavakyam

- Give direct experiential knowledge.
- Urge for experience goes.
- Give Tatparyam – Central Theme.
- Puts an end to urge for experience if heard properly.
- Vigyanam Janayati.
- Brahman is I who is experienced all the time. We don't lack the experience.

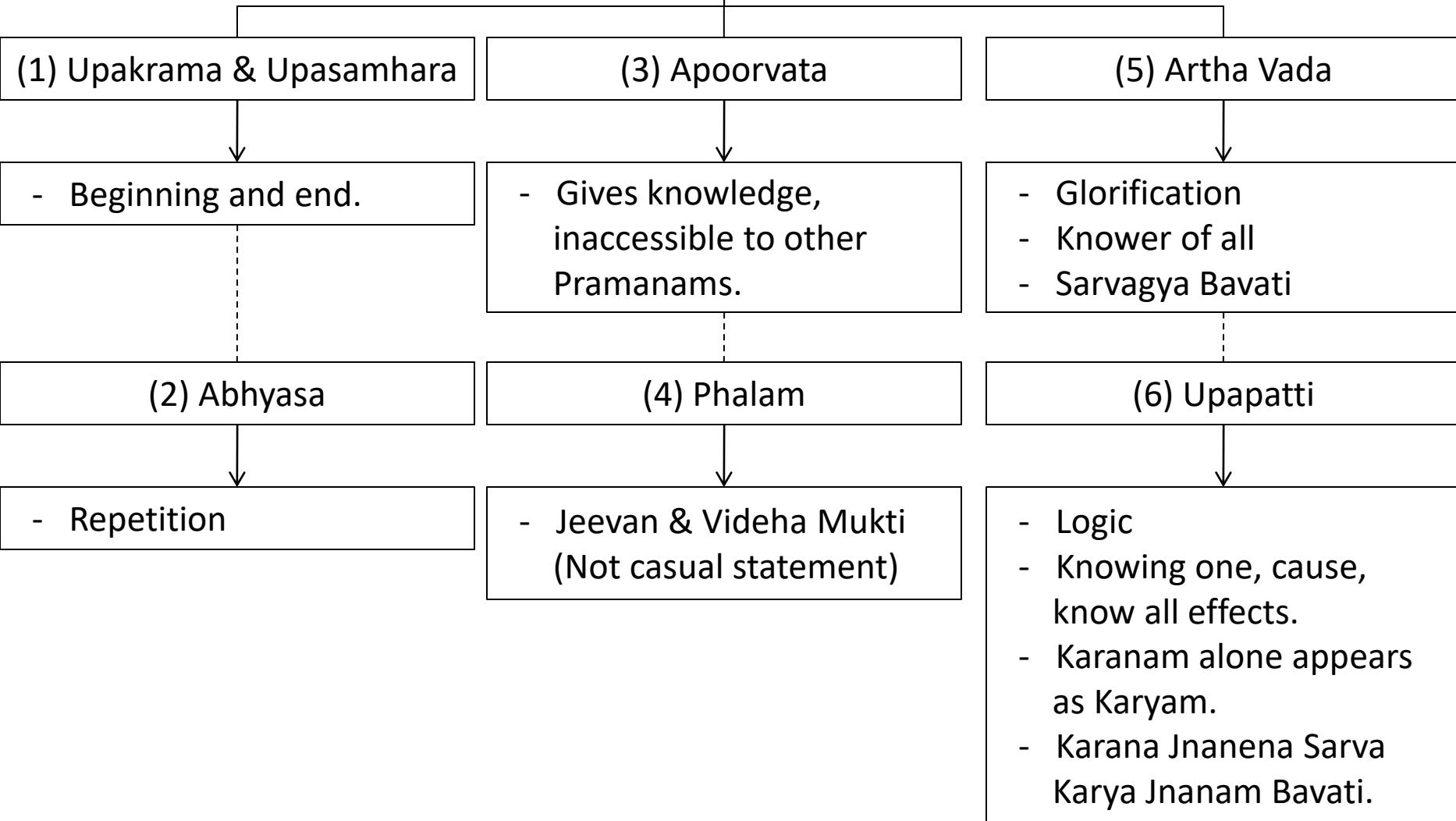
5) Why we don't know after listening?



6) How you know Tatparyam – of all Upanishads?

- Is Brahman, Chaitanya the central theme in all Upanishads?

6 Clues / factors – Lingam
Tatparya Nirnaya



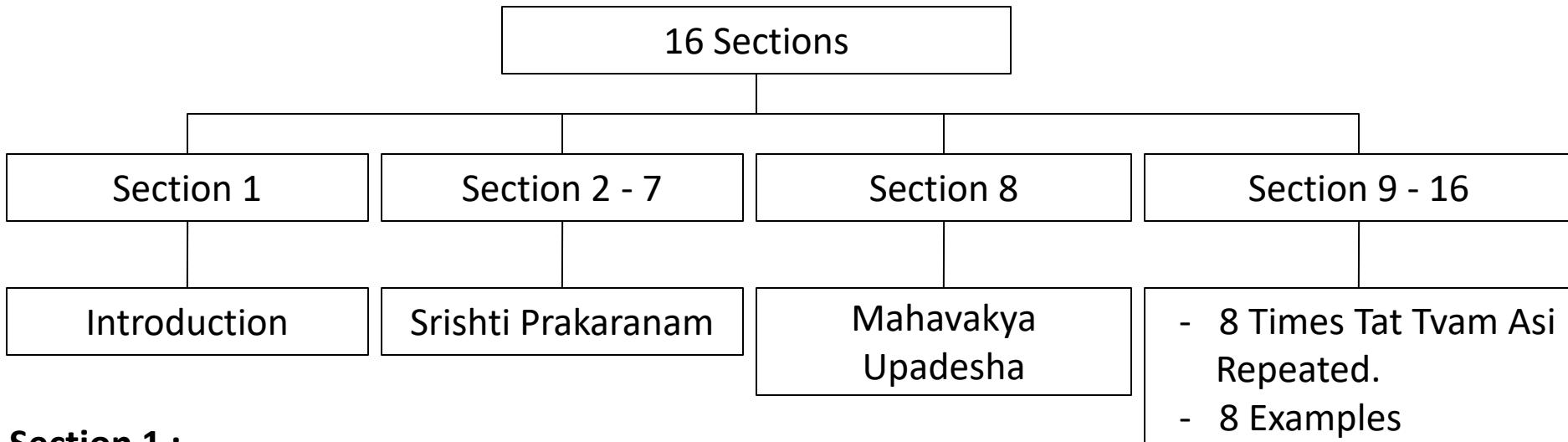
- Tat Tvam Asi gives complete knowledge about my nature. Don't require another experience. Listen again if not understood.

Chapter 6

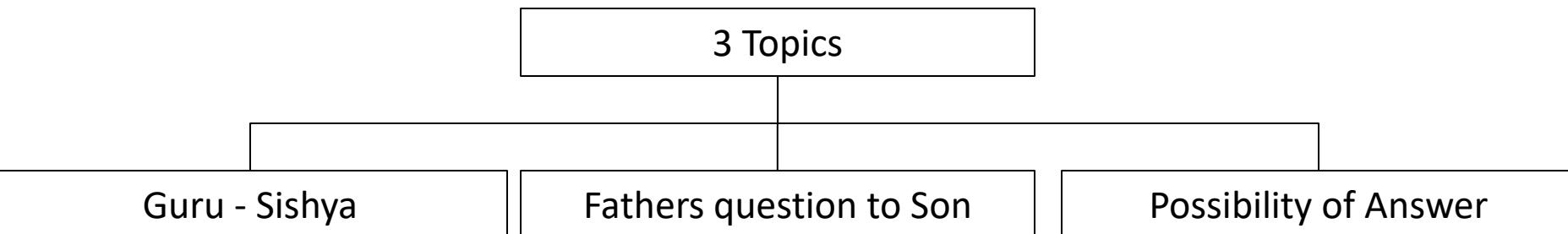
Sat – Vidya

Introduction :

- Teaching of Brahman in the name of Sat – Existence, hence called Sat Vidya.



Section 1 :



- Guru – Uddalaka Aruni, Sishya – Svetaketu, Samvada Rupena Sad Vidya.

Verse 1, 2, 3 :

ॐ श्वेतकेतुर्हारुण्ये आस तँ ह
पितोवाच श्वेतकेतो वस ब्रह्मचर्यं न वै
सोम्यास्मत्कुलीनोऽननूच्य ब्रह्मबन्धुरिव भवतीति १

**Om Svetaketurharuneya asa tam ha
pitovaca svetaketo vasa brahmacaryam na vai
somyasmatkulino'nanucya brahmabandhuriva bhavatiti ॥ 1 ॥**

Aruni had a son named Svetaketu. Once Aruni told him : Svetaketu, you should now live as a brahmacharin. No one in our family has not studied the scriptures and has not been a good Brahmin. [6 – 1 – 1]

स ह द्वादशवर्षं उपेत्य चतुर्विंशतिवर्षः
सर्वान्वेदानधीत्य महामना अनूचानमानी स्तब्ध एयाय
तँ ह पितोवाच श्वेतकेतो यन्मु सोम्येदं महामना
अनूचानमानी स्तब्धोऽस्युत तमादेशमप्राक्यः २

**Sa ha dvadasavarsa upetya caturvimsativarsah
sarvanvedanadhitya mahamana anucanamani stabdha eyaya
tam ha pitovaca svetaketo yannu somyedam mahamana
anucanamani stabdho'syuta tamadesamapraksyah ॥ 2 ॥**

Svetaketu went to his teacher's house at the age of twelve. After studying all the vedas, he returned home when he was twenty-four, having become very serious and vain, and thinking himself to be a great scholar. [Noticing this] his father said to him : "O Svetaketu, you have now become very serious and vain, and you think you are a great scholar. But did you ask your teacher for that teaching [about Brahman]. [6 – 1 – 2]

येनाश्रुतं श्रुतं भवत्यमतं मतमविज्ञातं विज्ञातमिति
कथं नु भगवः स आदे- शो भवतीति ३

**Yenasrutam srutam bhavatyamatam matamavijnatam vijnatamiti
katham nu bhagavah sa adeso bhavatiti ॥ 3 ॥**

'That teaching by which what is never heard becomes heard, what is never thought of becomes thought of, what is never known becomes known?' [Svetaketu asked] 'Sir, what is that teaching?'. [6 – 1 – 3]

Question :

- What is that knowing which everything else is known?

Answer :

- Knowing Karanam (cause) all effects (Karyam) known.

3 Examples :

Knowing – Cause	Know all – Effects
Clay	Pot
Gold	Ornaments
Iron	Instruments
Brahman	Universe

Section 2 – 7 :

- Srishti Prakaranam – theory of creation to show Sat Brahman is Sarva Karanam.
- Karana Brahma Vigyanena, Sarva Prapancha Vigyanam Bavati.
- Braheiva Sarva Karanam Bavati.

Brahma Sutra :

जन्माद्यस्य यतः ।
Janmadyasya yataḥ

That (is Brahman) from which (are derived) the birth etc. of this (Universe) [I – 1 – 2]

Taittriya Upanishad :

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
 येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
 तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।
 स तपस्तप्त्वा ॥ ३ ॥

**tagmhoveraca, yato va imani bhutani jayante,
 yena jatani jtvanti, yatprayantyabhisamvisanti,
 tadvijijnasasa, tad brahmeti, sa tapo'tapyata,
 sa tapastaptva ॥ ३ ॥**

To him (Bhrgu) he (Varuna) again said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [3 – 1 – 3]

- Brahman introduced as Jagat Karanam.

Srishti – Creation – 3 elements

Tejaha

AP

Annam

Agni

Apaha

Prithvi

Products (By Trivut Karanam)

Sukshma Buta

Sthula Buta

Bautika Prapancha

Creation – 3 Colours / 3 Elements

Red

White

Black

Agni

Apaha

Prithvi

Verse : 6 – 5 - 3

तेजोऽशितं त्रेधा विधीयते तस्य यः
स्थविष्ठो धातुस्तदस्थि भवति यो
मध्यमः स मज्जा योऽणिष्ठः सा वाक् ३

**Tejo'sitam tredha vidhiyate tasya yah
sthavistho dhatustadasti bhavati yo
madhyamah sa majja yo'nisthah sa vak ॥ 3 ॥**

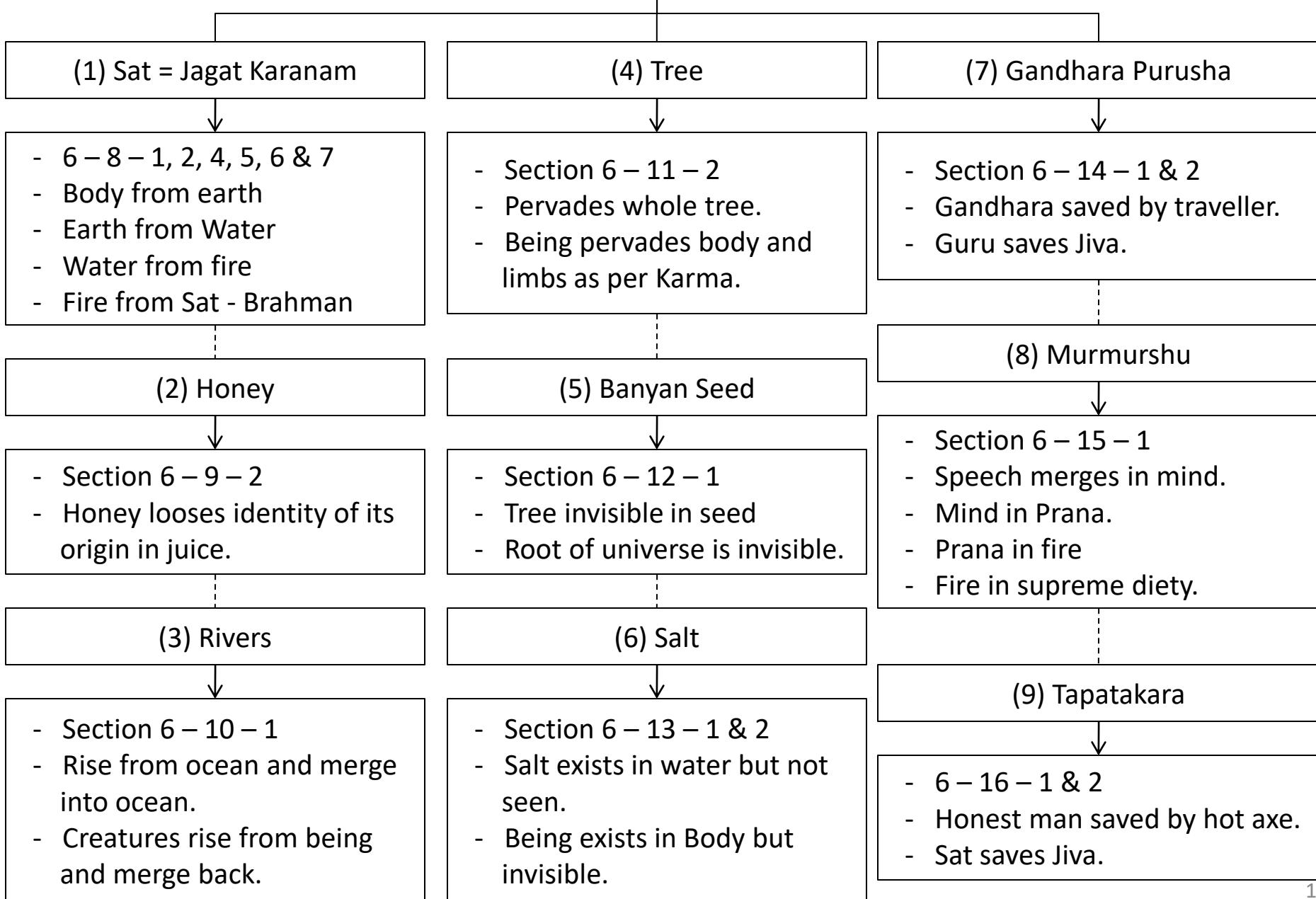
When we eat fire [i.e., butter, oil, etc], it divides itself into three parts. The grossest part of it becomes bone; that which is less gross becomes marrow; and the subtlest part becomes speech. [6 – 5 – 3]

- Surya, Chandra, Sharirams.

Adhyatma Shariram	Adibuta Prapancha Predominant content
Mind	Prithvi
Prana	Jalam
Vak	Fire

- Hence entire Srishti is 3 elements.

Tat Tvam Asi (Repeated 9 Times)



Section 8

- **Aiykam, Mahavakya revealed by definition of 3 words :**

Mahavakya Definition

Svapiti

Ashanaya

Pipasa

Sleeper

Hunger

Thirst

a) Sleeper – Svapiti : 6 – 8 – 1

उद्धालको हारुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं मे
सोम्य विजानीहीति यत्रैतत्पुरुषः स्वपिति नाम सता
सोम्य तदा संपन्नो भवति स्वमपीतो भवति तस्मादेन
स्वपितीत्याचक्षते स्वं ह्यपीतो भवति १

*Uddalako harunih svetaketum putramuvaca svapnantam me
somya vijanihiti yatraitapatpurusah svapiti nama sata
somya tada sampanno bhavati svampito bhavati tasmadenam
svapitivityacaksate svam hyapito bhavati [1]*

Uddalaka Aruni said to his son Svetaketu : ‘O Somya, let me explain to you the concept of deep sleep. When a person is said to be sleeping, O Somya, he becomes one with Sat [Existence], and he attains his real Self. That is why people say about him, “He is sleeping.” He is then in his Self.’ [6 – 8 – 1]

- Jiva resolves into Sat during sleep hence Sat must be Svarupam of Jiva is the logic.

b) Ashanaya : 6 – 8 – 5

अथ यत्रैतत्पुरुषः पिपासति नाम तेज एव तत्पीतं
नयते तद्यथा गोनायोऽश्व- नायः पुरुषनाय इत्येवं
तत्तेज आचष्ट उदन्येति तत्रैतदेव शुद्धमुत्पतितं
सोम्य विजानीहि नेदममूलं भविष्यतीति ५

**Atha yatraitatpurusah pipasati nama teja eva tatpitam
nayate tadyatha gonayo'svanayah purusanaya ityevam
tatteja acasta udanyeti tatraitadeva sungamutpatitam
somya vijanihi nedamamulam bhavisyatiti II 5 II**

Then when a person is said to be thirsty, it is to be understood that the water he drank has been carried away by fire. Just as people refer to a leader of cows, or a leader of horses, or a leader of people, similarly, people say that fire is the leader of water. So also, O Somya, know that this sprout [i.e., the body] is the product of something [i.e., of food and drink]. It cannot be without a root. [6 – 8 – 5]

c) Papasa : 6 – 8 – 6

तस्य क्व मूलं स्यादन्यत्राद्योऽद्विः सोम्य शुद्धेन तेजो
मूलमन्विच्छ तेजसा सोम्य शुद्धेन सन्मूलमन्विच्छ सन्मूलाः
सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठा यथा नु खलु
सोम्येमास्तिस्त्रो देवताः पुरुषं प्राप्य त्रिवृत्तिवृद्देकैका भवति तदुक्तं
पुरस्तादेव भवत्यस्य सोम्य पुरुषस्य प्रयतो वाङ्ननसि संपद्यते मनः
प्राणे प्राणस्तेजसि तेजः परस्यां देवतायाम् ६

Tasya kva mulam syadanyatradbhyo'dbhih somya sungena tejo
mulamanviccha tejasa somya sungena sanmulamanviccha sanmulah
somyemah sarvah prajah sadayatanah satpratistha yatha nu khalu
somyemastisro devatah purusam prapya trivrttrivrdekaika bhavati taduktam
purastadeva bhavatyasya somya purusasya prayato vanmanasi sampadyate manah
prane pranastejasi tejah parasyam devatayam II 6 II

Where else, except in water, can the body have its root? O Somya, when water is the sprout, search for fire as the root; when fire is the sprout, O Somya, search for Sat [Existence] as the root. O Somya, Sat is the root, Sat is the abode, and Sat is the support of all these beings. As to how, O Somya, these three deities [fire, water, and earth] enter a body and each becomes threefold, this has already been explained. O somya, as this person is dying, his speech merges into the mind, his mind into prana, his prana into fire, and then fire merges into Brahman, the Supreme Deity. [6 – 8 – 6]

- Body has come out of Prithvi.
- Prithvi has come out of Jalam.
- Jalam has come out of Agni.
- Agni has come out of Sat.
- Sat is Jagat Karanam = Brahman.
- Sat is Jiva Karanam = Brahman = Jiva Svarupam.

Tatu Tvam Asi : 6 – 8 – 7

स य एषोऽशिमैतदात्म्यमिदं सर्वं तत्सत्यं स
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्
विज्ञापयत्विति तथा सोम्येति होवाच

*Sa ya eso'nimaitadatmyamiam sarvam tatsatyam sa
atma tattvamsi svetaketo iti bhuya eva ma bhagavan
vijnapayatviti tatha somyeti hovaca.*

'That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.' [Svetaketu then said,] 'Sir, please explain this to me again.' 'Yes, Somya, I will explain again,' replied his father. [6 – 8 – 7]

What happens during death : [6 – 8 – 6]

Stage	Activity
1.	<ul style="list-style-type: none">- Speech ceases to function mind continues to function. <p>People Say :</p> <ul style="list-style-type: none">- What one thinks, one speaks.
2.	<ul style="list-style-type: none">- Mind merges as in deep sleep into Prana. <p>People Say :</p> <ul style="list-style-type: none">- He is not thinking, not conscious.
3.	<ul style="list-style-type: none">- Prana merges into heat; the fire in the Body. <p>People Say :</p> <ul style="list-style-type: none">- Body is still warm. He is still alive.
4.	<ul style="list-style-type: none">- Fire withdraws and merges into Brahman.- Like face reflected in mirror merges back into the real face when the mirror is broken, similarly the mind and other accessories reflected as the living self remains as Brahman.

- The knower of Brahman has the realisation of truth – I am being, he does not come back from that state.
- An ignorant man, rises again from his source (being), like a man waking after deep sleep and again enters into the meshes of the body.

1st Mahavakyam : 6 – 8 – 7

- Aitadatmyamiam sarvam tat satyam sa atma tattvamsi svetaketo...
- Entire universe is traced to the subtle universal principle of being – “Sat” which is the foundation of all that exists and therefore root of man.
- This principle ensouls the whole universe is also the true self of man.
- Man stripped of his ego dress is the reality which supports the entire universe (Hence, nondual).
- During sleep and at death the Jiva attains Brahman which is being.

Chapter 6 – Section 9 – 16 :

- 8 Examples given for Mahavakya teaching.

a) Honey : Section 9

यथा सोम्य मधु मधुकृतो निस्तिष्ठन्ति नानात्ययानां
वृक्षाणां रसान्समवहा- रमेकताँ रसं गमयन्ति १

**Yatha somya madhu madhukrto nististhanti nanatyayanam
vrksanam rasansamavaharamekatam rasam gamayanti || 1 ||**

O Somya, as bees produce honey by collecting the juice from various trees and mixing them together to make one juice.
[6 – 9 – 1]

ते यथा तत्र न विवेकं लभन्ते भूष्याहं वृक्षस्य
रसोऽस्म्यभूष्याहं वृक्षस्य रसोऽस्मीत्येवमेव खलु सोम्येमाः
सर्वाः प्रजाः सति संपद्य न विदुः सति संपद्यामह इति २

**Te yatha tatra na vivekam labhante' musyaham vrksasya
raso'smyamusyaham vrksasya raso'smityevameva khalu somyemah
sarvah prajah sati sampadya na viduh sati sampadyamaha iti || 2 ||**

O Somya, and just as those juices now are no longer conscious of their separate identities, thinking, “I am the juice from such-and-such tree”, and “I am the juice from such-and-such tree”; similarly, when all these beings attain unity in the Self, they are not conscious of it. They do not think, “We [were once separate, but] now we are all one with the Self”.
[6 – 9 – 2]

स य एषोऽशिमैतदात्म्यमिदं सर्वं तत्सत्यं स
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्
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'That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.' [Svetaketu then said,] 'Sir, please explain this to me again.' 'Yes, Somya, I will explain again,' replied his father. [6 – 9 – 4]

- Honey from flowers become an indistinguishable mass in honeycomb.
- All Jivas during deep sleep, at death and at the cosmic dissolution – Pralayam merge into being, indistinguishable state.
- Pralayanantaram Aviveka Apattihi Bavaha.
- Don't have discrimination, I am juice of this tree, or that tree.
- I am in this body or that body.
- Due to ignorance Jivas are born according to their past tendencies.

Rivers : (Nadi) Section 10

इमाः सोम्य नद्यः पुरस्तात्प्राच्यः स्यन्दन्ते पश्चात्प्रतीच्यस्ताः
समुद्रात्समुद्रमे- वापियन्ति समुद्र एव भवति ता यथा
तत्र न विदुरियमहमस्मीयमहमस्मीति १

**Imah somya nadyah purastatpracyah syandante pascatpraticyastah
samudratsamudramevapiyanti sa samudra eva bhavati ta yatha
tatra na viduriyamahamasmiyamahamasmiti II 1 II**

O Somya, those rivers belonging to the east run to the east, and those belonging to the west run to the west. Rising from the sea, they go back to it and become one with it. Just as, when they reach the sea, they do not know their separate identities – "I am this river", or "I am that river". [6 – 10 – 1]

एवमेव खलु सोम्येमाः सर्वाः प्रजाः सत आगम्य न विदुः
सत आगच्छामह इति त इह व्याघ्रो वा सिंहो वा वृक्षो
वा वराहो वा कीटो वा पतङ्गो वा दंशो वा मशको
वा यद्यद्वन्ति तदाभवन्ति २

**Evameva khalu somyemah sarvah prajah sata agamya na viduh
sata agacchamaha iti ta iha vyaghro va simho va vrko
va varaho va kito va patango va damso va masako
va yadyadbhavanti tadabhavanti II 2 II**

In the same way, O somya, all these beings, having come from Sat [Brahman], never know this. They never think, We have come from Sat.' Whatever they were before in this world – whether a tiger or lion or leopard or boar or bug or insect or flea or mosquito – they are born again [according to their karma. They never know that they came from Sat].[6–10–2]

स य एषोऽशिमैतदात्म्यमिदं सर्वं तत्सत्यं स
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्
विज्ञापयत्विति तथा सोम्येति होवाच

*Sa ya eso'nimaitadatmyamiam sarvam tatsatyam sa
atma tattvamsi svetaketo iti bhuya eva ma bhagavan
vijnapayatviti tatha somyeti hovaca.*

'That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.' [Svetaketu then said,] 'Sir, please explain this to me again.' 'Yes, Somya, I will explain again,' replied his father. [6 – 10 – 3]

- Rivers rise from ocean in the form of vapour and cloud and pour down in the form of rain and merge into ocean.
- Srishtehe poorvam Aviviveka Avasta.
- Before creation, we were an indistinguishable mass.

Gita :



अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत।
अव्यक्तनिधनान्येव तत्र का परिदेवना॥ २.२८ ॥

Beings were unmanifest in the beginning, and unmanifest again in their end, seem to be manifest in the middle, O Bharata. What then, is there to grieve about? [Chapter 2 – Verse 28]

- Before srishti and after pralayam we are same being.

c) Tree (Vriksha) : Section 11

अस्य सोम्य महतो वृक्षस्य यो मूलेऽभ्याहन्याजीवन्
 स्ववेद्यो मध्येऽभ्या हन्याजीवन्स्ववेद्योऽग्रेऽभ्याहन्याजीवन्स्ववेत्स
 एष जीवेनात्मनानुप्रभूतः पेपीयमानो मोदमानस्तिष्ठति १
 अस्य यदेकां शारवां जीवो जहात्यथ सा शुष्यति द्वितीयां
 जहात्यथ सा शुष्यति तृतीयां जहात्यथ सा शुष्यति सर्वं
 जहाति सर्वः शुष्यत्ये २

Asya somya mahato vrksasya yo mule'bhyahanyaj-jivansravedyo
 madhye'bhyahanyajjivansravedyo'gre'bhyahanyajjivansravetsa
 esa jivenatmananuprabhutah pepiyamano modamanastisthati ॥ 1 ॥
 Asya yadekam sakham jivo jahatyatha sa susyati dvitiyam
 jahatyatha sa susyati trtiyam jahatyatha sa susyati sarvam
 jahati sarvah susyati ॥ 2 ॥

O Somya, if someone strikes at the root of a big tree, it will continue to live, though it may exude some juice. If he strikes at the middle, it will still live, though it may exude some juice. If he strikes at the top of the tree, it will survive, though it may exude some juice. Pervaded by the self, the tree will keep drinking juice and living happily. But if the self leaves a branch of a tree, that branch withers away and dies. If it leaves a second branch, that branch too will die. If it leaves a third branch, that branch also will die. If the self withdraws from the whole tree, then the whole tree will die.
 [6 – 11 – 1 & 2]

एवमेव खलु सोम्य विद्धीति होवाच जीवापेतं वाव किलेदं
 म्रियते न जीवो म्रियत इति स य एषोऽशिमैतदात्म्यमिदं सर्वं
 तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा
 भगवान् विज्ञापयत्विति तथा सोम्येति होवाच

Evameva khalu somya viddhiti hovaca jivapetam vava kiledam
 mriyate na jivo mriyata iti sa ya eso'nimaitadatmyamidam sarvam
 tatsatyam sa atma tattvamasi svetaketo iti bhuya eva ma
 bhagavanvijnapayatviti tatha somyeti hovaca ॥ 3 ॥

The father said : “O Somya, know this : When the self leaves the body, the body surely dies. The self, however, never dies. That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.” [Svetaketu then said] “Sir, please explain this to me again.” “Yest Somya, I will explain it again,” replied his father. [6 – 11 – 3]

- Life is all pervading in the tree. Its roots absorb water + life from the earth even if some branches are cut off. Jiva in the tree is not destroyed. Life is only withdrawn from the diseased branch.

- Jiva – pervades mind, speech, Prana.
- Jiva gets its food from its unenjoyed Karma.
- Jiva withdraws life from this body when Karma phalam are exhausted, but continues its journey in the next body....
- Even in Unmanifest condition, Jivatvam, individuality is not destroyed.
- Sanchita Punya Papact left intact in potential form.

d) Nyagroja Seed : Section 12

न्यग्रोधफलमत आहरेतीदं भगव इति भिन्धीति भिन्नं
 भगव इति किमत्र पश्यसीत्यरव्यः इवेमा धाना भगव
 इत्यासामङ्गेकां भिन्धीति भिन्ना भगव इति किमत्र
 पश्यसीति न किंचन भगव इति १

Nyagrodhaphalamata aharetidam bhagava iti bhinddhiti bhinnam
 bhagava iti kimatra pasyasityanvya ivema dhana bhagava
 ityasamangaikam bhinddhiti bhinna bhagava iti kimatra
 pasyasiti na kincana bhagava iti ॥ 1 ॥

Uddalaka said, “Bring me a fruit from this banyan tree.” Svetaketu replied, “I have brought it, sir. “Uddalaka : Break it.” Svetaketu : I’ve broken it, sir.” Uddalaka : What do you see inside? Svetaketu : There are tiny seeds, sir. Uddalaka : Break one of them, my son. Svetaketu : Sir, I’ve broken it. Uddalaka : What do you see in it? Svetaketu : Nothing, sir. [6 – 12 – 1]

तं होवाच यं वै सोम्यैतमणिमानं न निभालयस एतस्य वै
 सोम्यैषोऽणिम्न एवं महान्यग्रोधस्तिष्ठति श्रद्धत्वं सोम्येति २

Tam hovaca yam vai somyaitamanimanam na nibhalayasa etasya vai
 somyaiso'nimna evam mahanyagrodhastisthati sraddhatsva somyeti ॥ 2 ॥

Uddalaka said : “O Somya, the finest part in that seed is not visible to you. But in that finest part lies hidden the huge banyan tree. Have faith in what I say, O Somya. [6 – 12 – 2]

स य एषोऽशिमैतदात्म्यमिदं सर्वं तत्सत्यं स
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्
विज्ञापयत्विति तथा सोम्येति होवाच

*Sa ya eso'nimaitadatmyamiam sarvam tatsatyam sa
atma tattvamsi svetaketo iti bhuya eva ma bhagavan
vijnapayatviti tatha somyeti hovaca.*

'That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.' [Svetaketu then said,] 'Sir, please explain this to me again.' 'Yes, Somya, I will explain again,' replied his father. [6 – 12 – 3]

- Sad Brahman is Ateeva Sukshmam like the seed of banyan tree from which the huge tree grows.
- The tree, its branches are not perceivable in the subtle seed.
- Similarly that Brahman which is the subtle essence of universe is not perceived.

e) Lavana (Salt) : Section 13

लवणमेतदुदकेऽवधायाथ मा प्रातरुपसीदथा इति
स ह तथा चकार तं होवाच यदोषा लवणमुदकेऽवाधा अङ्ग
तदाहरेति तद्वावमृश्य न विवेद १
यथा विलीनमेवाङ्गास्यान्तादाचामेति कथमिति लवणमिति
मध्यादाचामेति कथमिति लवणमित्यन्तादाचामेति कथमिति
लवणमित्यभिप्रास्यैतदथ मोपसीदथा इति तद्व तथा चकार
तच्छत्संवर्तते तं होवाचात्र वाव किल सत्सोम्य
न निभालयसेऽत्रैव किलेति २

Lavanametadudake'vadhayatha ma pratarupasidatha iti
sa ha tatha cakara tam hovaca yaddosa lavanamudake-vadha anga
tadahareti taddhavamrsya na viveda ॥ 1 ॥
Yatha viliname vangasyantadacameti kathamiti lavana-miti
madhyadacameti kathamiti lavanamityanatadacameti kathamiti
lavanamityabhiprasyaitadatha mopasidatha iti taddha tatha cakara
tacchasvatsamvartate tam hovacatra vava kila satsomya
nanibhalayase'traiva kileti ॥ 2 ॥

[Uddalaka said], Put this lump of salt into water and come to me in the morning. Svetaketu did as he was told. Uddalaka said to him, My son, bring me the salt that you put in the water.' Svetaketu looked. But he could not find it, as the salt had dissolved in the water. [Uddalaka said], My son, drink the water at the surface. [Svetaketu did that, and Uddalaka asked] How does it taste? [Svetaketu replied] It is saline. [Uddalaka then said] Drink it from the middle. How does it taste? It is saline. Drink it from the bottom. How does it taste? It is saline. Throw the water away and then come to me. Svetaketu did so. The father said to him : There is salt in every part of the water, yet you cannot see it. Similarly, O Somya, Sat [the Self] is here in this body, yet you cannot see it in the body. [6 – 13 – 1 & 2]

स य एषोऽशिमैतदात्म्यमिदं सर्वं तत्सत्यं स
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्
विज्ञापयत्विति तथा सोम्येति होवाच

*Sa ya eso'nimaitadatmyamiam sarvam tatsatyam sa
atma tattvamsi svetaketo iti bhuya eva ma bhagavan
vijnapayatviti tatha somyeti hovaca.*

'That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.' [Svetaketu then said,] 'Sir, please explain this to me again.' 'Yes, Somya, I will explain again,' replied his father. [6 – 13 – 3]

- Salt dissolved in water cannot be perceived by sight or touch.
- Brahman, the root of universe in this body is not perceived by sense organs like the subtle salt which was not perceived.,
- By taste salt is known. By sruti, Brahman is known.

f) Gandhara Purusha : Section 14

यथा सोम्य पुरुषं गन्धारेभ्योऽभिनद्वाक्षमानीय तं ततोऽतिजने
विसृजेत्स यथा तत्र प्राइवोदइवाधराइवा प्रत्यइवा
प्रधायीताभिनद्वाक्ष आनीतोऽभिनद्वाक्षो विसृष्टः १

Yatha somya purusam gandharebhyo'bhinaddhaksamaniya tam tato'tijane
visrjetsa yatha tatra pranvadanvadharanva pratyanya
pradhmayitabhinaddhaksa anitobhinaddhakso visrstah II 1 II

O Somya, as when a person is brought blindfolded from the Gandhara country and left in a deserted place, he turns sometimes to the east, sometimes to the north, sometimes to the south, and sometimes to the west, shouting : 'I have been brought here blindfolded! I have been left here blindfolded!' [6 – 14 – 1]

तस्य यथाभिनहनं प्रमुच्य प्रबूयादेतां दिशं गन्धारा
एतां दिशं व्रजेति स ग्रामाद्ग्रामं पृच्छन् परिणितो
मेधावी गन्धारानेवोपसंद्वेतैवमेवेहाचार्यवान् पुरुषो वेद
तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ संपत्स्य इति २

Tasya yathabhinahanam pramucya prabruyadetam disam gandhara
etam disam vrajeti sa gramadgramam prcchanpandito medhavi
gandharanevopasampadyetai-vamevehacaryavanpuruso veda
tasya tavadeva ciram yavanna vimoksyetha sampatsya iti II 2 II

And as someone may remove that person's blindfold and say, "Gandhara is this way; go this way, and the intelligent man goes from one village to another, asking his way and relying on the information people give, until he reaches Gandhara; similarly, a person who gets a teacher attains knowledge. His delay is only as long as he is not free of his body. After that he becomes merged in the Self. [6 – 14 – 2]

स य एषोऽशिमैतदात्म्यमिदं सर्वं तत्सत्यं स
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्
विज्ञापयत्विति तथा सोम्येति होवाच

*Sa ya eso'nimaitadatmyamiam sarvam tatsatyam sa
atma tattvamsi svetaketo iti bhuya eva ma bhagavan
vijnapayatviti tatha somyeti hovaca.*

'That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.' [Svetaketu then said,] 'Sir, please explain this to me again.' 'Yes, Somya, I will explain again,' replied his father. [6 – 14 – 3]

- Blind folded man with hands tied may go here + there.
- A stranger may untie him and instruct him to go to Afghanistan.
- Similarly by Guru – Shastra Upadesham an ignorant Jiva attains Brahman.
- Prarabda – Destroyed by experience.
- Sanchita – Destroyed by knowledge.

g) Murmurshu : (Martum Ichhu – on Death door) Section 15

पुरुषं सोम्योतोपतापिनं ज्ञातयः पर्युपासते जानासि मां
जानासि मामिति तस्य यावन्न वाङ्मनसि संपद्यते मनः
प्राणे प्राणस्तेजसि तेजः परस्यां देवतायां तावज्ञानाति १

**Purusam somyotopatapinam jnatayah paryupasate janasi mam
janasi mamiti tasya yavanna van manasi sampadyate manah
prane pranastejasi tejah parasyam devatayam tavajjanati II 1 II**

When a person is seriously ill, O Somya, his relatives sit around him and ask : Do you recognize me? Do you recognize me? So long as his speech does not merge with his mind, his mind with his prana, his prana with the heat in his body, and the heat with the Supreme Self, he will be able to recognize them. [6 – 15 – 1]

अथ यदास्य वाङ्मनसि संपद्यते मनः प्राणे
प्राणस्तेजसि तेजः परस्यां देवतायामथ न जानाति २

**Atha yadasya van manasi sampadyate manah prane
pranastejasi tejah parasyam devatayamatha na janati II 2 II**

The when his speech merges into his mind, his mind into prana, his prana into the heat in his body, and the heat into the Supreme Self, he no longer knows them. [6 – 15 – 2]

स य एषोऽशिमैतदात्म्यमिदं सर्वं तत्सत्यं स
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्
विज्ञापयत्वित तथा सोम्येति होवाच

*Sa ya eso'nima itadatmyamiam sarvam tatsatyam sa
atma tattvamsi svetaketo iti bhuya eva ma bhagavan
vijnapayatviti tatha somyeti hovaca.*

'That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.' [Svetaketu then said,] 'Sir, please explain this to me again.' 'Yes, Somya, I will explain again,' replied his father. [6 – 15 – 3]

- Man of knowledge and ordinary worldly man both merge in Brahman in the same way.
- Man of wisdom has no rebirth but ignorant man is born again in accordance with the results of his action.

Stages of Dying Man :

- Speech merges with mind, mind in Prana, Prana in fire, fire in Brahman.

h) Taptakara – Parshum (Heated Axe) : Section 16

पुरुषं सोम्योत हस्तगृहीतमानयन्त्यपहार्षीत्स्तेयमकार्षीत्परशुमस्मै
तपतेति स यदि तस्य कर्ता भवति तत एवानृतमात्मानं कुरुते
सोऽनृताभिसन्धोऽनृतेनात्मानमन्तर्धाय परशुं
तसं प्रतिगृहाति स दद्वते थ हन्यते १

*Purusam somyota hastagrhitamanayantyapaharsitste-yamakarsitparasumasmai
tapateti sa yadi tasya karta bhavati tata evanrtamatmanam kurute
so'nrtabhisandho-'nrtenatmanam antardhaya parasum
taptam pratigrhnati sa dahyate'tha hanyate II 1 II*

O Somya, suppose a man is brought with his hands tied, and they say : This man has stolen something. He has committed robbery. Heat up an axe for him. If he has committed the offence, then surely he will prove himself to be a liar. Being dishonest and trying to hide under the cover of falsehood, he will be burned when he grasps the hot axe, and then he will be killed. [6 – 16 – 1]

अथ यदि तस्याकर्ता भवति तत एव सत्यमात्मानं कुरुते
स सत्याभिसन्धः सत्येनात्मानमन्तर्धाय परशुं तप्तं
प्रतिगृह्णाति स न दह्यतेऽथ मुच्यते २

Atha yadi tasyakarta bhavati tata eva satyamatmanam kurute
sa satyabhisandhah satyenatmanam antardhaya parasum taptam
pratigrhnati sa na dahyate'tha mucyate ॥ 2 ॥

But if he has not committed the offence, then surely he will prove himself to be truthful. Being honest, he will be protected by the cover of truth and will not be burned when he grasps the hot axe. He will then be set free. [6 – 16 – 2]

स यथा तत्र नादाह्वेतैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा
तत्त्वमसि श्वेतकेतो इति तद्वास्य विजज्ञाविति विजज्ञाविति ३

Sa yatha tatra nadahyetaitadatmyam idam sarvam tatsatyam sa atma
tattvamasi svetaketo iti taddhasya vijajnaviti vijajnaviti ॥ 3 ॥

That man, being honest, is not affected by the hot axe. That [Self] is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu. Svetaketu learnt this well from his father. [6 – 16 – 3]

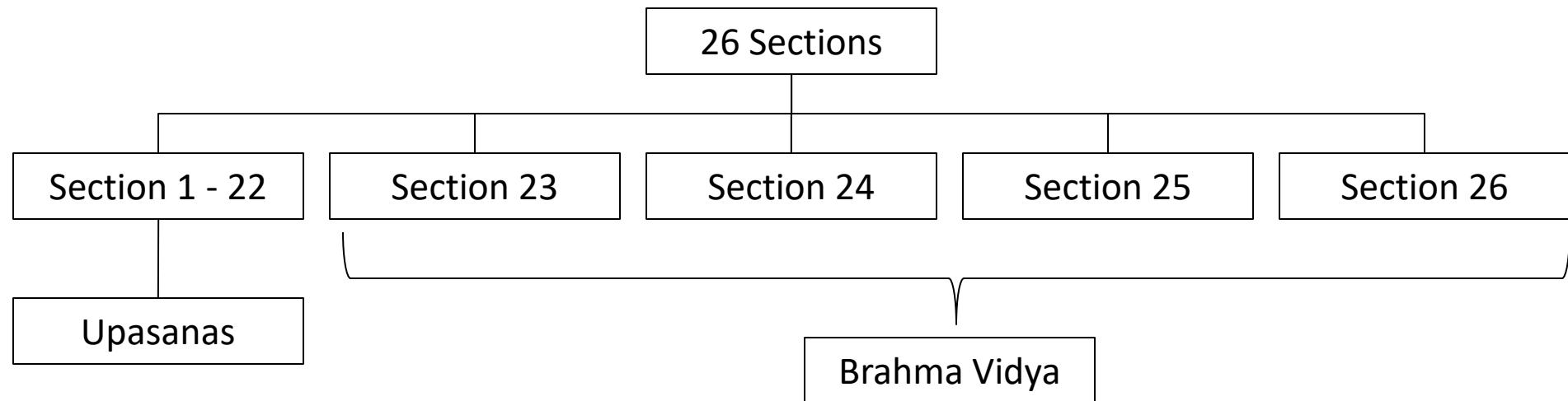
- Even though ignorant and wise merge into Brahman, wise who holds to Satyam is free from Samsara and is liberated, not born again.
- If he is a doer of theft, he covers himself with falsehood, and grasps the heated Axe, burnt and punished.
- If he is attached to truth, and grasps the heated axe, he is not burnt and then released.
- 8 Times Mahavakya Upadesha given Gandhara and Taptakara Examples well known.

Chapter 7

Buma Vidya

Introduction :

- Buma : Biggest, limitless, Ananta Brahman.
- Guru : Sanatkumara (One of Brahmajis Manasa Putras)
- Sishya : Narada (One of Brahmajis Manasa Putras).



Lessons from Story :

a) Tarati shokam Atmavitu :

- Man of self knowledge crosses sorrow.

b) Nobody should study independently. Approach guru.

c) Sraddha = Teaching has liberated many.

d) Nitya – Anitya Vastu Viveka in student.

Naradas Background :

- Noble family
 - Education
 - Character
 - Resources
 - Shakti
 - Anitya Vastu can't give Poornatvam.
- None cures “Shokha” Grief / Sorrow Appornatvam

Naradas Apara Vidya :

- All 4 Vedas chanting (Not meaning)
- Itihasa (5th Veda) - Ramayana, Bagwatham, Mahabaratha, Purana.
- Itihasa (Historical story)
- Purana (Mythological story).
- Vyakaran – Knowledge by which veda known.
- Pitru Karmas
- Deivam – Knowledge of Good / bad Omens.
- Nidhim – Science of inner treasures of earth.
- Vako Vacham – Science of logic / Reasoning.
- Niruktam – Science of Derivation of Vedic words, Root, Prefix, Suffix.

- Kalpa – Where to apply Veda Mantra.
- Chandas – Vedic Metres.
- Siksha – Phonetics – Up / Down.
- Buta Vidya – Physical sciences.
- Atma Vidya alone gives Poornatvam which he is doesn't have.

e) Accepted ignorance, intellectual honesty.

Section 1 – 15 : Upasanas

a) 7 – 1 – 4 : Name

नाम वा ऋग्वेदो यजुर्वेदः सामवेद आथर्वणश्चतुर्थ
 इतिहासपुराणः पञ्चमो वेदानां वेदः पित्र्यो राशिर्दैवो
 निधिर्वाकोवाक्यमेकायनं देवविद्या ब्रह्मवि- द्या भूतविद्या
 चक्रविद्या नक्षत्रविद्या सर्पदेवजनविद्या नामैवैतन्नामोपास्त्वेति ४

*Nama va rgvedo yajurvedah samaveda atharvanascaturtha
 itihasapuranaḥ pancamo vedanam vedah pitro rasirdaivo
 nidhirvakovakyamekayanam devavidya brahmavidya bhutavidya
 ksattravidya naksatravidya sarpadevajanavidya namaivaitannamopassveti II 4 II*

Name is the Rg Veda, the Yajur Veda, the Sama Veda, and the fourth – the Atharva Veda; then the fifth – history and the Puranas ; also, grammar, funeral rites, mathematics, the science of omens, the science of underground resources, logic, moral science, astrology, vedic knowledge, the science relating to snakes, plus music, dance, and other fine arts. These are only names. Worship name. [7 – 1 – 4]

- Name is all 4 Vedas, Itihasa – Purana, rules of worship, mathematics, science of treasures, logic, war, stars, serpents, fine arts.
- Name or word stands for speech and idea inseparably connected.

b) 7 – 2 – 1 : Speech

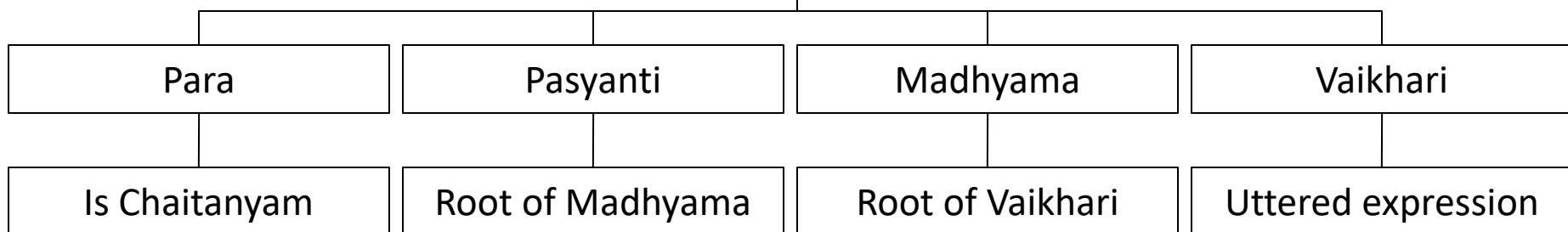
वाग्वाव नामो भूयसी वाग्वा ऋग्वेदं विज्ञापयति यजुर्वेदं सामवेदमाथर्वणं
चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं पित्र्यां राशिं दैवं निधि वाकोवा-
क्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्यां सर्पदेव-
जनविद्यां दिवं च पृथिवीं च वायुं चाकाशं चापश्च तेजश्च देवाँश्च मनुष्याँश्च
पशूँश्च वयाँसि च तृणवनस्पतीञ्छवापदान्याकीटपतङ्गपिपीलकं धर्मं चाधर्मं
च सत्यं चानृतं च साधु चासाधु च हृदयज्ञं चाहृदयज्ञं च यद्वै वाइनाभवि-
ष्यन्न धर्मो नाधर्मो व्यज्ञापयिष्यन्न सत्यं चानृतं न साधु नासाधु न हृदयज्ञो
नाहृदयज्ञो वागेवैतत्सर्वं विज्ञापयति वाचमुपास्वेति १

Vagvava namno bhuyasi vagva rgvedam vijnapayati yajurvedam samavedamatharvanam
caturthamithasa-puranam pancamam vedanam vedam pitryam rasim daivam nidhim
vakovakyamekayanam devavidyam brahmavidyam bhutavidyam ksattravidyam
naksatravidyam sarpadevajanavidyam divam ca prthivim ca vayum cakasam capasca
tejasca devamsca manusysmsca pasumsca vayamsi ca trnavanaspatinsvapadanyakitapa-
tangapipilikam dharmam cadharmam ca satyam canrtam ca sadhu casadhu ca drdayajnam
cahrdayajnam ca yadvai vannabhavisyanna dharma nadharmo vyajnapayisyanna satyam nanrtam
na sadhu nasadhu na hrdayajno nahrdaya jno vasevaitatsarvam vijnapayati vacamupassveti || 1 ||

Speech is certainly superior to name. Speech makes known the Rg Veda, the Yajur Veda, the Sama Veda, and the fourth – the Atharva Veda; then the fifth – history and the Puranas; also, grammar, funeral rites, mathematics, the science of omens, the science of underground resources, logic, moral science, astrology, Vedic knowledge, the science of the elements, archery, astronomy, the science relating to snakes, plus music, dance, and other fine arts; also heaven and earth; air, space, water, and fire; the gods and human beings; cattle and birds; creepers and big trees; animals of prey as well as worms, fleas, and ants; merit and demerit; truth and untruth; good and evil; and the pleasant and the unpleasant. If speech did not exist there would be no awareness of merit and demerit, nor of truth and untruth, good and evil, the pleasant and the unpleasant. Speech alone makes it possible to understand all this. Worship speech. [7 – 2 – 1]

- Worship speech as Brahman.
- Without speech merit, demerit, true-false, good-bad, would not be understood.

Speech is a power which
exists as



- Speech is air coming in contact with organs of speech and sounded by opening and closing of certain regions.
- Conceiving, retaining, imagining, recalling and expressing thoughts + ideas.
- Speech is greater than mere words.

c) 7 – 3 – 1 : Mind

मनो वाव वाचो भूयो यथा वै द्वे वामलके द्वे वा कोले द्वौ वाक्षौ
 मुष्टिरनु- भवत्येवं वाचं च नाम च मनोऽनुभवति स यदा मनसा
 मनस्यति मन्त्रान- धीयीयेत्यथाधीते कर्माणि कुर्व्यायेत्यथ कुरुते
 पुत्राँश्च पशूँश्चेत्यथेच्छत इमं च लोकममुं चेच्छेयेत्यथेच्छते
 मनो ह्यात्मा मनो हि लोको मनो हि ब्रह्म मन उपास्वेति १

Mano vava vaco bhuyo yatha vai dve vamalake dve va kole dvau vaksau
 mustiranubhavatyevam vacam ca nama ca mano'nubhavati sa yada manasa
 manasyati mantranadhiyiyetyathadhite karmani kurviyetyatha kurute putramsc
 pasumsceccheyetyathecchata imam calokamamum ceccheyetyathecchate
 mano hyatma mano hi loko mano hi brahma mana upassveti || 1 ||

The mind is superior to speech. Just as a person can hold in his fist two amalaka fruits, or two kola fruits [plums], or two akasa fruits, so also the mind can hold within it both speech and name. If a person thinks, "I will read the mantras," he reads them. If he thinks, "I will do this," he does it. If he decides, "I will have children and animals," he can try to have them. If he decides, "I will conquer this world and the next," he can try to do it. [This is the characteristic of the mind. If it says it will do something, it can do it.] the mind is the self. The mind is the world. The mind is Brahman. Worship the wind. [7 – 3 – 1]

- Mind greater than word and speech.
- Speech is contained in the mind.
- Atman is pure consciousness, one uniform, all pervading so it can't be agent or enjoyer.
- Mind is the agent, enjoyer and is pervaded by consciousness like fire pervades a ball.
- Mind is the world because you go where the mind desires.

d) 7 – 4 – 1 : Will

संकल्पो वाव मनसो भूतान्यदा वै संकल्पयतेऽथ मनस्यत्यथ
वाचमीरयति तामु नाम्नीरयति नाम्नि मन्त्रा एकं भवन्ति मन्त्रेषु कर्माणि १

Sankalpo vava manaso bhuyanyada vai sankalpayate'tha manasyatyatha
vacamirayati tamu namnirayati namni mantra ekam bhavanti mantresu karmani II 1 II

The will is certainly superior to the mind. When a person wills, he starts thinking. Then he directs the organ of speech, and finally he makes the organ of speech utter the name. All the mantras merge in the names and all the actions merge in the mantras. [7 – 4 – 1]

- Will – is an operation of an internal organ by which what ought to be done and not done are discriminated.

e) 7 – 5 – 1 : Intelligence

चित्तं वाव संकल्पाद्भूयो यदा वै चेतयतेऽथ
संकल्पयतेऽथ मनस्यत्यथ वाचमीरयति तामु नाम्नीरयति
नाम्नि मन्त्रा एकं भवन्ति मन्त्रेषु कर्माणि १

Cittam vava sankalpadbhuyo yada vai cetayate'tha
sankalpayate'tha manasyatyatha vacamirayati tamu namnirayati
namni mantra ekam bhavanti mantresu karmani II 1 II

Intelligence is certainly superior to will-power. A person first comprehends, and then he wills, Next he thinks it over again and again, and then he directs the organ of speech. Finally he makes the organ of speech utter the name. All the mantras then merge in the names, and all the actions merge in the mantras. [7 – 5 – 1]

Intelligence stands for 2 functions here :

- Comprehension of object or event in relation to time + place.
- Intelligence is better than knowledge of things and beings, mere learning.

f) 7 – 6 – 1 : Contemplation

ध्यानं वाव चित्ताद्भूयो ध्यायतीव पृथिवी ध्यायतीवान्तरिक्षं
ध्यायतीव द्यौध्यायन्तीवापो ध्यायन्तीव पर्वता ध्यायन्तीव
देवमनुष्यास्तस्माद्य इह म-नुष्याणां महत्तां प्राप्नुवन्ति ध्यानापादाँशा
इवैव ते भवन्त्यथ येऽल्पाः कल- हिनः पिशुना उपवादिनस्तेऽथ
ये प्रभवो ध्यानापादाँशा इवैव ते भवन्ति ध्यानमुपास्स्वेति १

Dhyanam vava cittadbhuyo dhyayatива prthivi dhyaya-tivantariksam
dhyayatива dyaurdhayantivapo dhyayantiva parvata dhyayantiva
devamanusyastasmadya iha manusyanam mahattam prapnuvanti dhyanapadamsa
ivaiva te bhavantyatha ye'lpah kalahinah pisuna upavadinaste'tha
ye prabhavo dhyanapadamsa ivaiva te bhavanti dhyanamupassveti ॥ 1 ॥

Meditation is certainly superior to intelligence. The earth seems to be meditating. The space between the earth and heaven seems to be meditating. So also, heaven seems to be meditating. Water seems to be meditating. The mountains seem to be meditating. [7 – 6 – 1]

- Process of concentrating ones thoughts continuously on some object, or deity without being intercepted by an alien thought is contemplation.
- 2 Characteristics of meditation are tranquility and the contentment born of success.
- Earth, mountains, sky, appear to be tranquil in meditation.

g) 7 – 7 – 1 : Understanding

विज्ञानं वाव ध्यानाद्दूयो विज्ञानेन वा ऋग्वेदं विजानाति
 यजुर्वेदं सामवे- दमार्थर्वणं चतुर्थमितिहासपुराणं पञ्चमं वेदानां
 वेदं पित्र्यं राशिं दैवं निधिं वाकोवाक्यमेकायनं देवविद्यां
 ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्यां सर्पेवजनविद्यां
 दिवं च पृथिवीं च वायुं चाकाशं चापश्च तेजश्च देवाँश्च
 मनुष्याँश्च पशूँश्च वर्याँसि च तृणवनस्पतीञ्चवापदान्याकीटपतङ्गपिलकं
 धर्मं चाधर्मं च सत्यं चानृतं च साधु चासाधु च हृदयज्ञं चाहृदयज्ञं चान्नं
 च रसं चेमं च लोकममुं च विज्ञानेनैव विजानाति विज्ञानमुपास्वेति १

Vijnanam vava dhyanadbhuvo vijnanena va rgvedam vijanati
 yajurvedam samavedamatharvanam caturthamitihasapurananam pancamam vedanam
 vedam pitryam rasim daivam nidhim vakovakyamekayanam devavidyam
 brahmavidyam bhutavidyam ksattravidyam naksatrvaidyam sarpadevajanavidyam
 divam ca prthivim ca vayum cakasam capasca tejasca devamsca
 manusyamsca pasumsca vayamsi ca trnavanaspatinchvapadanyakitapa-tangapipilikam
 dharmam cadharmam ca satyam canrtam ca sadhu casadhu ca hrdayajnam cahrdayajnam cannam
 ca rasam cemam ca lokamamum ca vijnanenaiva vijanati vijnanamupassveti || 1 ||

Vijnana [the practical application of knowledge] is certainly superior to meditation. Through vijnana one knows the Rg veda, the Yajur veda, the sama veda, and the fourth – the Atharva Veda; then the fifth – history and the Puranas ; also, grammar, funeral rites, mathematics, the science of omens, the science of underground resources, logic, moral science, astrology, Vedic knowledge, the science of the elements, archery, astronomy, the science relating to snakes, plus music, dance, and other fine arts; also heaven and earth; air, space, water, and fire; the gods and human beings; cattle and birds; creepers and big tree; animals of prey as well as worms, fleas, and ants; merit and demerit; truth and untruth; good and evil; the pleasant and the unpleasant; food and water; and this world and the other world. One knows all this through vijnana. Worship vijnana. [7 – 7 – 1]

- Understanding of scriptures is necessary for contemplation.

g) 7 – 8 – 1 : Strength

बलं वाव विज्ञानाद्भूयोऽपि ह शतं विज्ञानवतामेको बलवानाकम्पयते स
यदा बली भवत्यथोत्थाता भवत्युत्तिष्ठन्परिचरिता भवति परिचरन्प्रसत्ता
भवत्युपसीदन्द्रष्टा भवति श्रोता भवति मन्ता भवति बोद्धा भवति कर्ता
भवति विज्ञाता भवति बलेन वै पृथिवी तिष्ठति बलेनान्तरिक्षं बलेन द्यौबलेन
पर्वता बलेन देवमनुष्या बलेन पशवश्च बयाँसि च तृणवनस्पतयः
श्वापदान्याकीटपतङ्गपिपीलकं बलेन लोकस्तिष्ठति बलमुपास्वेति १

Balam vava vijnanadbhuyo'pi ha satam vijnanavatameko balavanakampayate sa
yada bali bhavatyathotthata bhavatyuttisthanparicarita bhavati paricarannupasatta
bhavatyupasidandrasta bhavati srota bhavati manta bhavati boddha bhavati karta
bhavati vijnata bhavati balena vai prthivi tisthati balenantariksam balena dyaurbalena
parvata balena devamanusya balena pasavasca vayamsi ca trnavanaspatayah
svapadanyakitapatangapipilikam balena lokastisthati balamupassveti II 1 II

Strength is certainly superior to understanding. One strong person can make even a hundred people of understanding shake with fear. If a person is strong, he will be enthusiastic and up and about. He will then start serving his teacher, and while serving his teacher he will be close to him. While sitting close to the teacher, he will watch him and listen to what he says. Then he will think it over and try to understand. He will then act on it, and finally he will grasp the inner meaning. Strength supports the earth. It also supports the interspace, heaven, the mountains, gods and human beings, cattle, birds, creepers, and trees. It supports animals of prey as well as worms, fleas, and ants. It supports the whole world. Worship strength. [7 – 8 – 1]

- Single man with strength causes 100 men with understanding to tremble.
- By strength, earth stands, sky, heaven, mountain, gods, cattle birds, tree, worm, flying insect ants.. World stands.
- Strength is capacity of the mind to comprehend the knowledge that is presented or conceived.
- Mind gets this capacity by proper Nutrition supplied by food.

i) 7 – 9 – 1 : Food

अन्नं वाव बलाद्यस्तस्माद्यद्यपि दशरात्रीर्नाशनीयाद्यद्यु ह
जीवेदथवाद्रष्टा- श्रोतामन्ताबोद्धाकर्ताविज्ञाता भवत्यथान्नस्यायै
द्रष्टा भवति श्रोता भवति म- न्ता भवति बोद्धा भवति कर्ता
भवति विज्ञाता भवत्यन्नमुपास्त्वेति १

Annam vava baladbhyastasmadyapi dasa ratrirnasniyadyadu ha
jivedathavadrastasrotamantaboddhakartavijnata bhavatyathannasyayai
drasta bhavati srota bhavati manta bhavati boddha bhvati karta
bhavati vijnata bhavatyannamupassveti II 1 II

Food is certainly superior to strength. This is why if a person fasts for ten days and nights, he may survive but he will not be able to see, hear, think, understand, work, or fully grasp the meaning of what he is taught. But if he eats food, he can then see, hear, think, understand, work, and fully grasp the meaning of the teachings. Therefore worship food. [7 – 9 – 1]

- Food is greater than strength for the latter depends on it.
- If one doesn't eat for 10 days, one doesn't see, hear, reflect, understand, act, realize.

j) 7 – 10 – 1 : Water

आपो वावान्नाद्यस्यस्तस्माद्यदा सुवृष्टिर्न भवति व्याधीयन्ते प्राणा अन्नं
कनीयो भविष्यतीत्यथ यदा सुवृष्टिर्भवत्यानन्दिनः प्राणा भवन्त्यन्नं
बहु भ- विष्यतीत्याप एवेमा मूर्ता येयं पृथिवी यदन्तरिक्षं
यद्द्यौर्यत्पर्वता यदेवम- नुष्या यत्पशवश्च वयाँसि च तृणवनस्पतयः
श्वापदान्याकीटपतङ्गपिलक- माप एवेमा मूर्ता अप उपास्त्वेति १

Apo vavannadbhyastasmadyada suvrstirna bhavati vyadhiyante prana annam
kaniyo bhavisyatityatha yada suvrstirbhavatyanandinah prana bhavantyannam
bahu bhavisyatityapa evema murga yeyam prthivi yadantariksam
yaddyauryatparvata yaddevamanusya yatpasavasca vayamsi ca trnavanaspatayah
svapadanyakitapatangapilikamapa evema murga apa upassveti II 1 II

Water is certainly superior to food. That is why if there is no rain, people worry and think, "There will not be enough food." But if there is a good rainfall, they are happy, thinking, "there will be plenty of food." All these are water in different forms : the earth, the interspace, heaven, the mountains, gods and human beings, cattle and birds, creepers and trees, animals of prey, worms, insects, and ants. All these are water in different forms. Therefore worship water. [7 – 10 – 1]

- Water is cause of food crops, hence greater than food.
- Water assumes forms of earth, sky, mountains, gods, men, cattle, birds, grasses, trees, beasts down to worms, flying insects and ants.

k) 7 – 11 – 1 : Fire

तेजो वावाद्यो भूयस्तदा एतद्वायुमागृह्याकाशमभितपति
 तदाहर्निशोचति नितपति वर्षिष्यति वा इति तेज एव तत्पूर्वं
 दर्शयित्वाथापः सृजते तदेतदूर्ध्वाभिश्च तिरश्चीभिश्च
 विद्युन्द्विराहादाश्वरन्ति तस्मादाहुर्विद्योतते स्तनयति व- र्षिष्यति
 वा इति तेज एव तत्पूर्वं दर्शयित्वाथापः सृजते तेज उपास्वेति १

Tejo vavadbhyo bhuyastadva etadvayumagrhyakasamabhitapati
tadahurnisocati nitapati varsisyati va iti reja eva tatpurvam
darsavyitvathapah srjate tadetadurdhvabhiscira tirascibhisca
vidyudbhiraрадаскарanti tasmadahurvidyotate stanayati varsisati
va iti teja eva tatpurvam darsayitvathapah srjate teja upassveti II 1 II

Fire [or, heat] is certainly better than water. That fire, taking air as its support, heats the sky. Then people say : “It is very hot. The body is burning. It will rain soon.” Fire first produces these signs, and then creates the rain. This is why there is lightning going straight up or going sideways in a zigzag manner, and along with it thunder. This is why people say : “there is lightning and thunder. It will rain soon.” Tejas first produces these signs and then creates the rain. Worship tejas. [7 – 11 – 1]

- Fire perceived in heat and lightening precede rain, is cause of water.
- Fire seizes air and warms up Akasha fire shows first and then creates water.

I) 7 – 12 – 1 : Akasha

आकाशो वाव तेजसो भूयानाकाशे वै सूर्याचन्द्रमसावुभौ
 विद्युन्नक्त्राशय- ग्लिराकाशेनाह्यत्याकाशेन शृणोत्याकाशेन
 प्रतिशृणोत्याकाशे रमत आका- शे न रमत आकाशे जायत
 आकाशमभिजायत आकाशमुपास्वेति १

Akaso vava rejaso bhuyanakase vai suryacandramasavubhau
vidyunnaksatranyagnirakasenah vayatyakasena srnotyakasena
pratisrnotyakase ramata akase na ramata akase jayata
akasamabhijayata akasamupassveti II 1 II

Akasa [space] is certainly superior to fire. The sun and the moon are both within akasa, and so are lightning, the stars, and fire. Through akasa one person is able to speak to another. Through akasa one is able to hear. And through akasa one is able to hear what others are saying. In akasa one enjoys, and in akasa one suffers. A person is born in akasa, and plants and trees grow pointing to akasa. Worship akasa. [7 – 12 – 1]

- Ether with air is cause of fire.
- In Akasa exists sun, moon, lightening, stars and fire.
- Through Akasha one calls, hears, responds, one rejoices, one is born one grows.

m) 7 – 13 – 1 : Memory

स्मरो वावाकाशाद्भूयस्तस्माद्यद्यपि बहव आसीरन्नस्मरन्तो
नैव ते कंचन शृणुयुर्न मन्त्रीरन्न विजानीरन् यदा वाव ते
स्मरेयुरथ शृणुयुरथ मन्त्रीरन्नथ विजानीरन् स्मरेण वै
पुत्रान्विजानाति स्मरेण पशून् स्मरमुपास्त्वेति १

**Smaro vavakasadbhyastasmadyadapi bahava asiranna-smaranto
naiva te kancana srnuyurna manviranna vijaniranyada vava te
smareyuratha srnuyuratha manvirannatha vijaniransmarena vai
putranvijanati smarena pasunsmaramupassveti II 1 II**

Memory is certainly superior to akasa [space]. This is why, if many people get together but their memory fails, then they cannot hear or think or know anything. But if they remember, they can then hear, think, and know. Through memory one knows one's children and animals, Therefore, worship memory. [7 – 13 – 1]

- Unless there is memory to receive impressions or recall ideas, all other operation of the mind will be ineffective.
- Without memory, one would not hear sound, would not think, would not grow.

n) 7 – 14 – 1 : Aspiration - Hope

आशा वाव स्मराद्भूयस्याशेष्ठो वै स्मरो मन्त्रानधीते कर्माणि
कुरुते पुत्राँश्च पशूँश्चेष्ठत इमं च लोकममुं चेच्छत आशामुपास्त्वेति १

**Asa vava smaradbhyasyaseddho vai smaro mantranadhit karmani
kurute putramasca pasumscecchata imam ca lokamamum cecchata asamupassveti II 1 II**

Hope is certainly better than memory. Hope inspires a person's memory, and one uses one's memory to learn the mantras and perform rituals. One then wishes for children and animals, and one also wishes to attain this world and the next. Therefore, worship hope. [7- 14 – 1]

- Longing for what is absent is greater than memory, because when a man desires, then only he remembers.
- Kindled by Aspiration, one recites, desires children, desires world and the next.

o) 7 – 15 – 1 : Prana

प्राणे वाव आशाया भूयान्यथा वा अरा नाभौ समर्पिता
एवमस्मिन् प्राणे सर्वं समर्पितं प्राणः प्राणेन याति प्राणः
प्राणं ददाति प्राणाय ददाति प्राणे ह पिता प्राणे माता प्राणे
भ्राता प्राणः स्वसा प्राण आचार्यः प्राणे ब्राह्मणः १

Prano vava asaya bhuyanyatha va ara nabhau samarpita
evamasminprane sarvam samarpitam pranah pranena yati pranah
pranam dadati pranaya dadati prano ha pita prano mata prano
bhrata pranah svasa prana acaryah prano brahmanah II 1 II

Prana [the vital force] is certainly superior to hope. Just as spokes on a wheel are attached to the hub, similarly everything rests on prana. Prana works through its own power [i.e., prana is the means as well as the end]. Prana gives prana to prana, and prana directs prana to prana. Prana is the father, prana is the mother, prana is the brother, prana is the sister, prana is the teacher, and prana is the brahmin. [7 – 15 – 1]

- Prana is universal power which acts through instruments of action and the results of actions make up the whole world.
- Prana is known as Hiranyagarbha as it is the power of knowledge and movement found in entire universe.
- It exists as external air, and respiratory action in the living body.
- Atma resides in the body bound by prana and when prana leaves, spirit also quits the body.
- Self is the prana that holds together the universe from the highest to the lowest. Prana is the support of all.

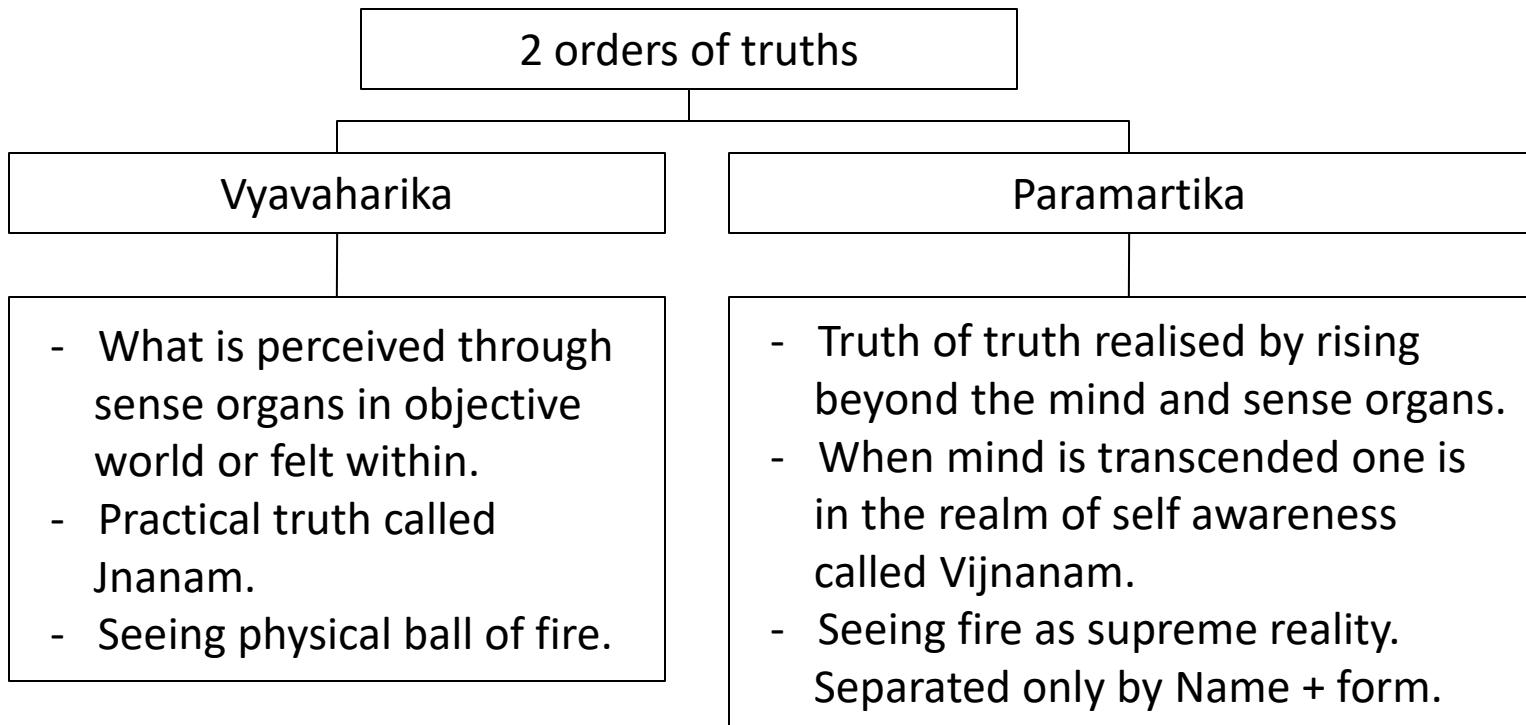
Summary	
1. Name	9. Food
2. Speech	10. Water
3. Mind	11. Fire
4. Will	12. Akasha
5. Intelligence	13. Memory
6. Contemplation	14. Aspiration
7. Understanding	15. Prana ()Highest)
8. Strength	

- Contemplate on 1 – 15 as Brahman. All 15 arise from Atman.

Section 16 – 22 :

Introduction to Buma Vidya :

- One who knows Buma alone knows the truth (Paramartika Satyam).
- When one understands then alone can one declare the truth.



- When one reflects with faith and steadfastness, one understands Buma vidya.
- When one obtains happiness, then only does one act.
- When a person feels that he should obtain the highest happiness then only he progresses towards truth.

Section 23 – 26 : Buma Vidya

Section 23 : Definition of Buma

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव सुखं भूमा त्वेव
विजिज्ञासितव्य इति भूमानं भगवो विजिज्ञास इति १

yo vai bhuma tatsukham nalpe sukhamasti bhumaiva sukham bhuma tveva
vijijnasitavya iti bhumanam bhagavo vijijnasa iti II 1 II

Sanatkumara said : “That which is infinite is the source of happiness. There is no happiness in the finite. Happiness is only in the infinite. But one must try to understand what the infinite is.” Narada replied, “Sir, I want to clearly understand the infinite”. [7 – 23 – 1]

- That which is limitless, infinite is alone happiness.
- There is no happiness in anything finite.
- Buma = Mahat = Niratisayam = Unsurpassed bliss.
- Infinite transcend all relations and includes within its range all the desires, hopes, and aspirations of man.

Section 24 :

- Buma = Nirvikalpa Svarupam.

यत्र नान्यत्पश्यति नान्यचृणोति नान्यद्विजानाति स भूमाथ
यत्रान्यत्पश्यत्यन्यचृणोत्यन्यद्विजानाति तदल्पं यो वै भूमा
तदमृतमथ यदल्पं तन्मत्यं स भगवः कस्मिन्प्रतिष्ठित
इति स्वे महिम्नि यदि वा न महिम्नीति १

Yatra nanyatpasyati nanyacchrnoti nanyadvijanati sa bhumatha
yatranyatpasyatyanyacchrnotyanyadvijanati tadalmam yo vai bhuma
tadamlrtamatha yadalpam tanmartyam sa bhagavah kasminpratisthita
iti sve mahimni yadi va na mahimniti II 1 II

Sanatkumara said : Bhuma [the infinite] is that in which one sees nothing else, hears nothing else, and knows [i.e. finds] nothing else. But alpa [the finite] is that in which one sees something else, hears something else, and knows something else. That which is infinite is immortal, and that which is finite is mortal. Narada asked, “Sir, what does bhuma rest on?” Sanatkumara replied, “It rests on its own power – or not even on that power [i.e.. It depends on nothing else].” [7 – 24 – 1] 47

Finite	Infinite – Buma
<ul style="list-style-type: none"> - That in which one sees, hears, understands. - Mortal - Triputi exists (knowledge, knower, and object of knowledge exists). - Mind is active w.r.t. limited objects. - Dualistic experience with Avidya. - No happiness. 	<ul style="list-style-type: none"> - That in which one sees nothing, hears nothing, understands nothing as an object of cognition. - Immortal. - No Triputi. - Realisation of Bhuma not operation of mind. - Buma is beyond all attributes. - It is Atman without superimpositions. - Nondual experience without Avidya. - Full of Bliss. - Atman is the basic principle of existence on which perceiving or not perceiving is based. - Experience of Poornata, Sukha Svarupam, Amrutam. - Buma is self supported.

Section 25 : Verse 1 + 2

स एवाधस्तात्स उपरिष्टात्स पश्चात्स पुरस्तात्स दक्षिणतः स उत्तरतः
स एवेदं सर्वमित्यथातोऽहङ्कारादेश एवाहमेवाधस्तादहमुपरिष्टादहं
पश्चादहं पुरस्तादहं दक्षिणतोऽहमुत्तरतोऽहमेवेदं सर्वमिति १

Sa evad hastatsa uparistatsa pascatsa purastatsa daksinatah sa uttaratah
sa evedam sarvamityathato'hankaradesa evahamevad hastadaham uparistadaham
pascadaham purastadaham daksinato'hamuttarato'hameve-dam sarvamiti ॥ 1 ॥

That bhuma is below; it is above; it is behind; it is in front; it is to the right; it is to the left. All this is bhuma. Now, as regards one's own identity: I am below; I am above; I am behind; I am in front; I am to the right; I am to the left. I am all this. [7 – 25 – 1]

अथात आत्मादेश एवात्मैवाधस्तादात्मोपरिष्टादात्मा पश्चादात्मा
पुरस्तादात्मा दक्षिणत आत्मोत्तरत आत्मैवेदं सर्वमिति स वा एष
एवं पश्यन्नेवं मन्वान एवं विजानन्नात्मरतिरात्मक्रीड आत्ममिथुन
आत्मानन्दः स स्वराङ् भवति तस्य सर्वेषु लोकेषु कामचारो भवति
अथ येऽन्यथातो विदुरन्यराजानस्ते क्षय्यलोका भवन्ति तेषाँ
सर्वेषु लोकेष्वकामचारो भवति २

Athata atmadesa evatmaivad hastadatmoparistadatma pascadatma
purastadatma daksinata atmottarata atmaivedam sarvamiti sa va esa
evam pasyannevam manvana evam vijanannatmaratiratmakrida atmamithuna
atmanandah sa svarad bhavati tasya sarvesu lokesu kamacaro bhavati;
Atha ye'nyathato viduranyarajanaste ksayyaloka bhavanti tesam
sarvesu lokesvakamacaro bhavati ॥ 2 ॥

Next is the instruction on the Self : The Self is below; the Self is above; the Self is behind; the Self is in front; the Self is to the right; the Self is to the left. The Self is all this. He who sees in this way, thinks in this way, and knows in this way, has love for the Self, sports with the Self, enjoys the company of the Self, and has joy in the Self, he is supreme and can go about as he likes in all the worlds. But those who think otherwise are under the control of others. They cannot remain in the worlds they live in, nor can they move about in the worlds as they like [i.e., they are under many limitations]. [7 – 25 – 2]

Buma – Jiva Aikyam (Most Important)

- Buma = Everything – Verse 1
- Jiva = Everything – Verse 2
- Hence Buma = Jiva.

- There is no otherness in Brahman.
- I – ego – experience of all is identical with all encompassing buma.

Verse 2 :

- Gives identification of Buman with I.
- It is not contained in the Body and senses.

Ego I	Atman I
<ul style="list-style-type: none"> - Contained in Body and senses. - Everything shines in the light of Atman. 	<ul style="list-style-type: none"> - Ever nature of pure being, without a second, encompassing everything in all directions, only source or means of pleasure, delight, company and joy. - Is Svarat – Rules + shines by own light. - Supreme ruler. - Not subservient to anyone else as there is nothing other than he. - Nature of Pure intelligence which makes all knowledge possible.

Section 26 : 7 – 26 - 1

तस्य ह वा एतस्यैवं पश्यत एवं मन्वानस्यैवं विजानत आत्मतः
प्राण आ- त्मत आशात्मतः स्मर आत्मत आकाश आत्मतस्तेज
आत्मत आप आत्मत आविर्भावतिरोभावावात्मतोऽन्नमात्मतो
बलमात्मतो विज्ञानमात्मतो ध्यान- मात्मतश्चित्तमात्मतः
संकल्प आत्मतो मन आत्मतो वागात्मतो नामात्मतो
मन्त्र आत्मतः कर्मण्यात्मत एवेदं सर्वमिति १

Tasya ha va etasyaivam pasyata evam manvanasyaivam vijanata atmatah
prana atmata asatmata smara atmata akasa atmatasteja
atmata apa atmata avirbhavatirobhavavatmato'nnamatmato
balamatmato vijnanamatmato dhyanamatmatascittamatmatah
sankalpa atmato mana atmato vagatmato namatmato
mantraatmatah karmanyatmata evedam sarvamiti II 1 II

For a person like this who sees in this way, thinks in this way, and has this knowledge, everything comes from the Self : Life, hope, memory, space, fire, water, birth and death, food, strength, knowledge in depth, meditation, the heart, resolution, the mind, speech, name, mantras, and all work – all this comes from the Self. [7 – 26 – 1]

7 – 26 – 2 :

तदेष श्लोको

न पश्यो मृत्युं पश्यति न रोगं नोत दुःखतां
सर्वं ह पश्यति सर्वमाज्ञोति सर्वश इति
स एकधा भवति त्रिधा भवति पञ्चधा सप्तधा नवधा चैव पुनश्चैकादशः
स्मृतः शतं च दश चैकक्ष सहस्राणि च विंशतिराहारशुद्धौ सत्त्वशुद्धिः
सत्त्वशुद्धौ ध्रुवा स्मृतिः स्मृतिलभ्ये सर्वग्रन्थीनां विप्रमोक्षस्तस्मै
मुदितकषायाय तमसस्पारं दर्शयति भगवान् सनत्कुमारस्तं
स्कन्द इत्याचक्षते तं स्कन्द इत्याचक्षते २

Tadesa slokah :

Na pasyo martyum pasyati na rogam nota duhkhatam ;
Sarvam ha pasyah pasyati sarvamapnoti sarvasah iti

Sa ekadha bhavati tridha bavati pentadha saptadha navadha caiva punascaikadasah
smrtah satam ca dasa caikasca sahasrani ca vimsatiraharasuddhau sattvasuddhih
sattvasuddhau dhruva smrtih smrtilambhe sarvagranthinam vipramoksastasmai
mruditakasayaya tamasasparam darsayati bhagavansanatkumarastam
skanda ityacaksate tam skanda ityacaksate II 2 II

Here is a verse on the subject : “He who has realized the Self does not see death. For him there is no disease or sorrow. Such a seer sees everything [as it is] and also attains everything in whatever way [he wants].” He is one [i.e., before creation; but after creation], he is in three forms, five forms, seven forms, and nine forms, then again, he is in eleven, a hundred and ten, and even a thousand and twenty forms. If one eats pure food, one’s mind becomes pure. If the mind is pure, one’s memory becomes strong and steady. If the memory is good, one becomes free from all bondages. The revered Sanatkumara freed Narada from all his shortcomings and led him beyond darkness [i.e., ignorance]. The wise say that Sanatkumara is a man of perfect knowledge. [7 – 26 – 2]

- Reflection, understanding required for highest truth.
- Clean mirror alone reflects face properly.
- Sattva Suddhi or purity of internal organ is requisite for
 - a) Unbroken remembrance of Buma
 - b) Destruction of Bondages in the shape of impressions and thoughts of the past experiences in several lives.
- Purity of mind depends on capacity of mind to receive only proper impressions.
- Pure mind alone sees Buma without likes, dislikes and delusions.
- Mind is like a cloth dyed in hatred, craving and other evils.
- Purification of mind is like bleaching a stained cloth.
- Narada became stainless, pure through the instruction of his divine preceptor and attained Shoka Nivritti.
- Skanda – means learned person / son of Shiva = Sanatkumara.

Analysis of Happiness

1) Introduction :

a) Chapter 7 – Section 23 :

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव सुखं भूमा त्वेव
विजिज्ञासितव्य इति भूमानं भगवो विजिज्ञास इति १

yo vai bhuma tatsukham nalpe sukhamasti bhumaiva sukham bhuma tveva
vijijnasitavya iti bhumanam bhagavo vijjnasa iti || 1 ||

Sanatkumara said : “That which is infinite is the source of happiness. There is no happiness in the finite. Happiness is only in the infinite. But one must try to understand what the infinite is.” Narada replied, “Sir, I want to clearly understand the infinite”. [7 – 23 – 1]

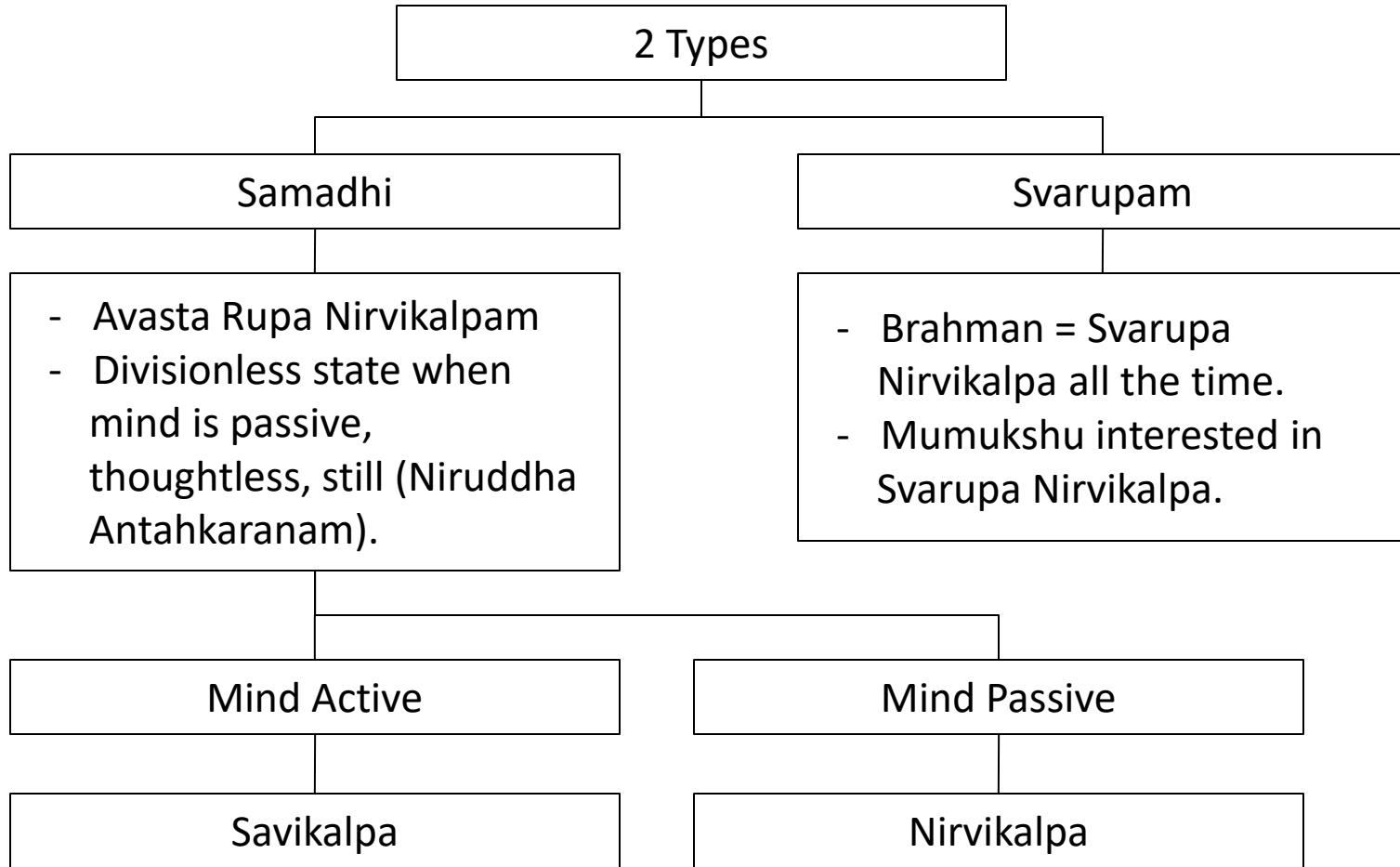
Taittriya Upanishad :

आनन्दो ब्रह्मेति व्यजानात् ।
आनन्दाध्येव खल्विमानि भूतानि जायन्ते ।
आनन्देन जातानि जीवन्ति । आनन्दं प्रयन्त्यभिसंविशन्तीति ।
सैषा भार्गवी वारुणी विद्या । परमे व्योमन्प्रतिष्ठिता ।
स य एवं वेद प्रतितिष्ठिति । अन्नवानन्नादो भवति ।
महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ॥ १ ॥

anando brahmeti vyajanat ।
anandaddhyeva khalvimani bhutani jayante ।
anandena jatani jivanti । anandam prayantyabhisamvisantiti ।
saisa bhargavi varuni vidya parame vyoman pratisthita ।
sa ya evam veda pratitisthati, annavanannado bhavati ।
mahan bhavati prajaya pasubhirbrahmavarcasena, mahan kirtya ॥ 1 ॥

He knew that Bliss was Brahman, for, from bliss all these beings are produced, by Bliss do these beings live. They go to Bliss on departing and become one with it – this is the knowledge learnt by Bhrgu and taught by Varuna. This is established in the supreme space – in the excellent cavity of the heart. He who knows thus becomes one with Brahman. He becomes the possessor (assimilator) of food and the eater (enjoyer) of it. He becomes great in progeny, cattle and gains the splendor of true brahma-hood. Indeed, he becomes great through fame and renown. [III – VI – 1]

2) Nirvikalpam (Divisionless) :



- Why Mumukshu not interested in Avasta Nirvikalpam.

3 Reasons :

- Not Purushartha
- Not Purushartha Karanam.
- Not Jnana Karanam.

3) Ananda / Sukham :

2 Types

Nirvikalpa Avastha Sukham

- All experiential pleasures dependant on Nirvikalpaka Avastha.
- When person enjoys Vishaya, at time of enjoyment, subject, object merges into one.
- Totally lost in sense object.
- Vishaya Ananda.
- Temporary

Example :

a) Eating pleasure :

- Taste + I become one, no Vikalpa.

b) Friend – seen after 30 years

- Division between me & friend closed.

c) I am music / nature become one.

d) Samadhi – in mind :

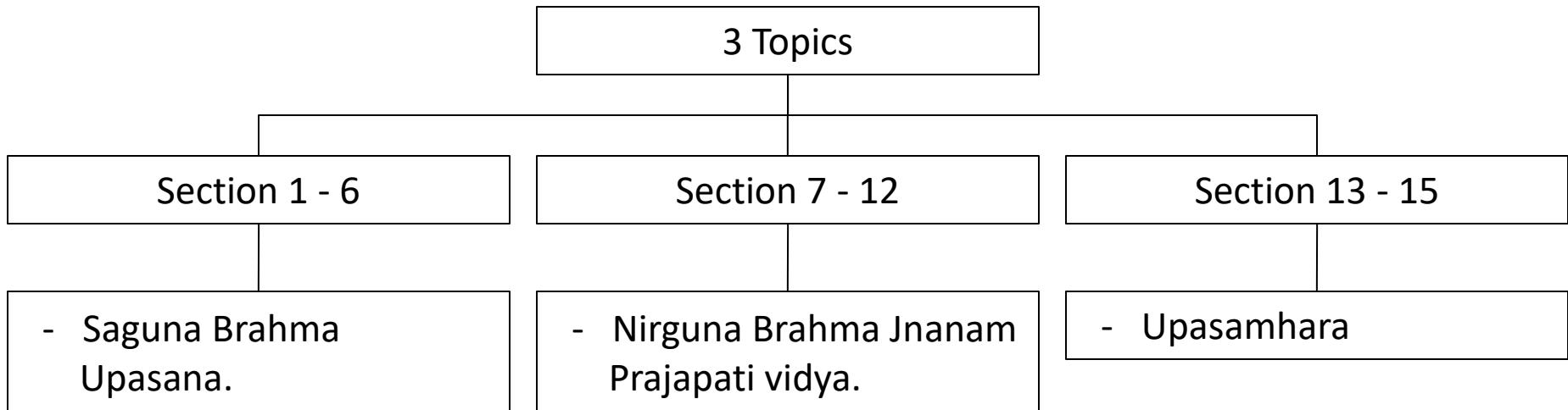
- Vikalpas stopped I am with my Svarupa Ananda but temporary.

Nirvikalpaka Svarupa Sukham

- Non experiential pleasure.
- Triputhi Rahita Sukham.
- Bhuma Sukham, Brahma Ananda.
- Matter of knowledge not experience.
- My nature all the time, not a particular state.
- Savikalpa + Nirvikalpa Avastha, I am Buma Ananda Svarupa.
- Bhuma is Poornatvam, fulfillment.
- Struggle to go after Sukham stops.
- Owning up Bhuma Sukha is realisation, Moksha.
- Only know I am Bhuma, the Sukham.

- All experiences come out of resolved state of mind.
- Avasthas belong to upadhi, come and go.
- Anubava Ananda.

Chapter 8

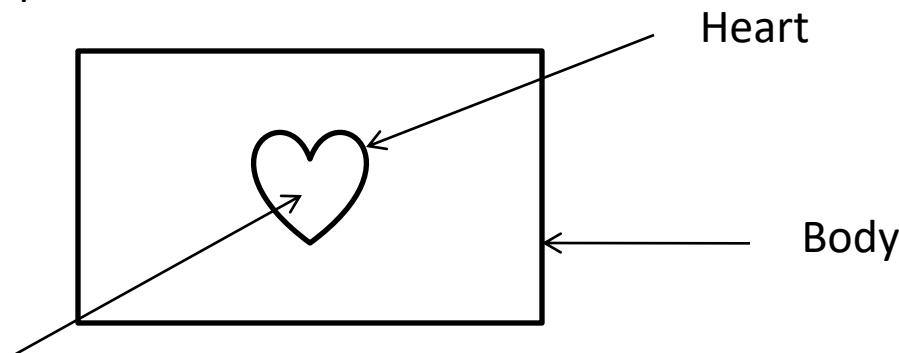


Chapter 6 & 7 :

- Sat and Buma Vidya.
- Nirguna Brahma Jnanam.

Section 1 – 6 :

- Dahara Vidya / Upasana



Dahara Akasha = Space in the Heart = In Alpa Hrdaya Akasha Meditate creation is there

Difference

Upasana (Imagination)

Bheda

- Imagine Lord outside different from me.
- Symbol, Chakra, Mary, Vishnu, Shiva.

Abheda

- Imagine God identical with me.
- Aham Graha Upasana.

Abheda Jnanam (Fact)

- I know God is identical to me, fact for me, no need for Upasana.
- I am Brahman, no need to imagine.
- Na Karmana verse... is Hridayakasha – Brahma Aikya Jnanam.
- Aham Brahma Asmi, fact for me.

Kaivalya Upanishad :

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ।
परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विशन्ति ॥ ३ ॥

na karmanā na prajayā dhanena tyāgenaike amṛtatvamānaśuḥ ।
pareṇa nākam nihitam guhāyām vibhrājate yadyatayo viśanti ॥ 3 ॥

Not by deeds, nor by progeny, nor by wealth, but by renunciation alone have some people attained immortality. That which the renunciates attain is beyond the heavens, yet it shines in the cave of the heart (the intellect). [Verse 3]

- In Dahara Akasha, Symbol of Brahman, everything is resting.

Example :

- Yashoda saw creation in mouth of Krishna.
- I am Brahman.

Saguna Brahma Upasana :

a) Maya Sahita Brahman is object of mind

- Antaryami = Lord in the heart = Consciousness
- Heart = Garba Griham

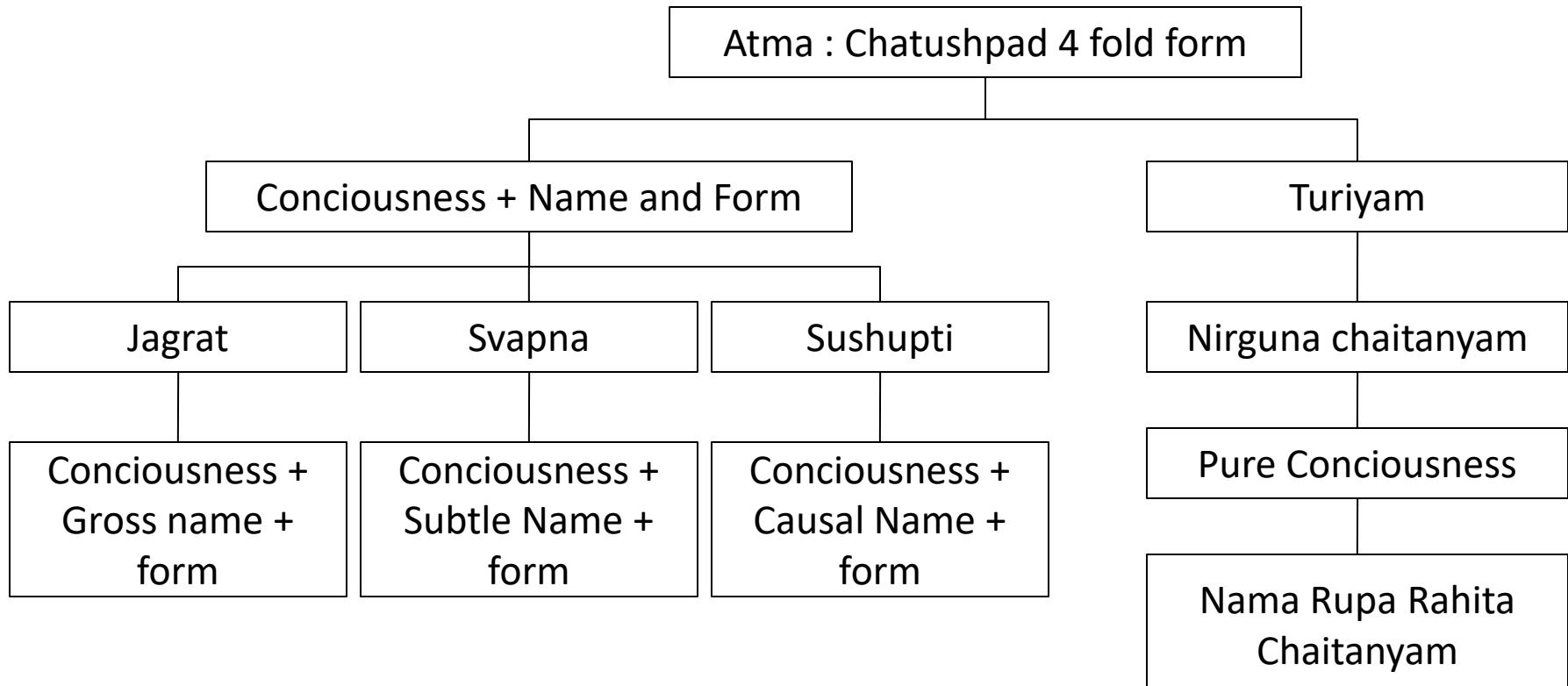
b) Brahman & Space :

Common Features	
Sarvagatam	All pervasive
Asanga	Unattached
Nirvikalpa	Divisionless
Sarvadharanam	Support of everything

c) Dahara Vidya – Glory of Ishvara :

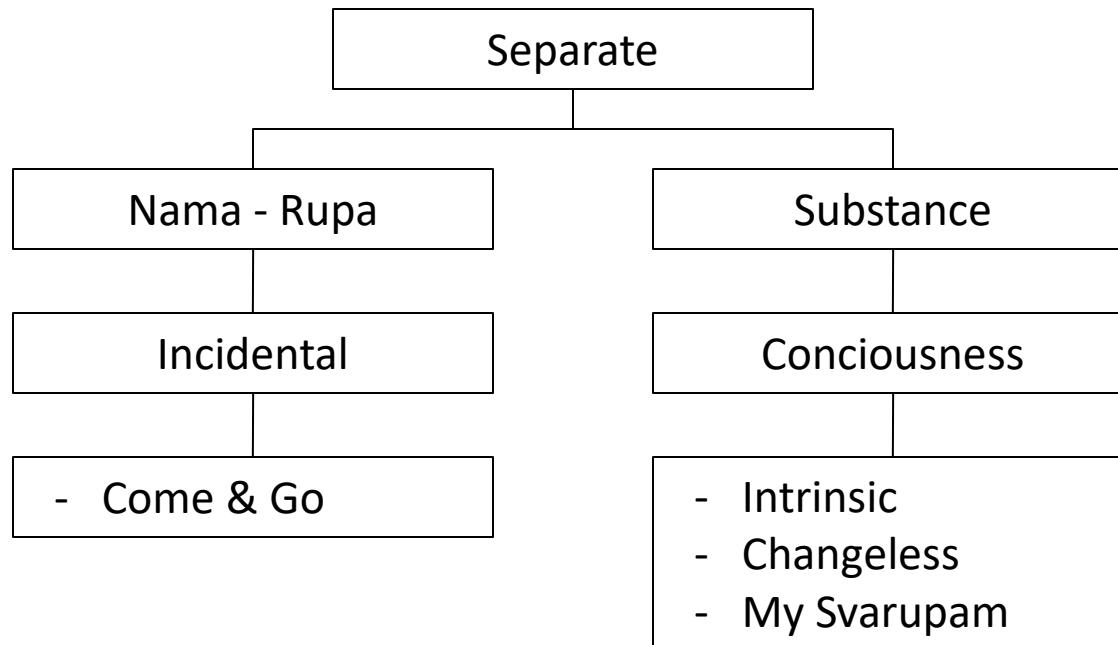
Apahatapapma	- Free of all sins
Vi – Jaraha	- Free of all ageing
Vi – Mrityu	- Free from death
Vi – Sokaha	- Free from Grief
VI – Jigatsaha	- Free from Appetite
Api – Pipasaha	- Free from Thirst
Satyakamaha	- One whose desires remains fulfilled
	- One whose plans never go futile
Sethu	- One who protects law and order of creation
Hridayaha	- Residing in heart
Satyam	- Relative as well as absolute existence

Nirguna Brahma Jnanam : Section 7 - 12



- Atma = Akshipurushaha
- Conscious functioning through physical body in waking state – Called Virat
Dream state – Called Teijasa
Sleep state – Called Prajya
- Atma is free from gross, subtle, causal name + form experienced in Jagrat, Svapna, Sushuti. Hence called Uttama Purusha.

- Identify with Ashariram Atma and be free as pure Consciousness.



Sadhana	Benefit
- Dahara Upasana	- Krama Mukti
- Dahara Vidya	- Nitya Mukti

- Practice Karma Yoga + Upasana Yoga + Values rest of life....



CHANDOGYA UPANISHAD

Verses for Introspection



6 – 1 – 3 :

येनाश्रुतं श्रुतं भवत्यमतं मतमविज्ञातं विज्ञातमिति
कथं नु भगवः स आदे- शो भवतीति ३

Yenasrutam srutam bhavatyamatam matamavijnatam vijnatamiti
katham nu bhagavah sa adeso bhavatiti ॥ 3 ॥

'That teaching by which what is never heard becomes heard, what is never thought of becomes thought of, what is never known becomes known?' [Svetaketu asked] 'Sir, what is that teaching?'. [6 – 1 – 3]

6 – 2 – 1 :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । तद्वैक आहुरसदे-
वेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सज्जायत ॥ १ ॥

Sadeva somyedamagra asidekamevadvitiyam;
Taddhaika ahurasadevedamagra asidekamevadvitiyam
tasmadasatah sajjayata [1]

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

6 – 8 – 1 :

उद्धालको हारुणिः श्रेतकेतुं पुत्रमुवाच स्वप्नान्तं मे
सोम्य विजानीहीति यत्रैतत्पुरुषः स्वपिति नाम सता
सोम्य तदा संपन्नो भवति स्वप्नीतो भवति तस्मादेनं
स्वपितीत्याचक्षते स्वं ह्यपीतो भवति १

*Uddalako harunih svetaketum putramuvaca svapnantam me
somya vijanihitit yatra itatpurusah svapiti nama sata
somya tada sampanno bhavati svampito bhavati tas madenam
svapitityacaksate svam hyapito bhavati [1]*

Uddalaka Aruni said to his son Svetaketu : ‘O Somya, let me explain to you the concept of deep sleep. When a person is said to be sleeping, O Somya, he becomes one with Sat [Existence], and he attains his real Self. That is why people say about him, “He is sleeping.” He is then in his Self.’ [6 – 8 – 1]

6 – 8 – 2 :

स यथा शकुनिः सूत्रेण प्रबद्धो दिशं दिशं पतित्वान्यत्रायतनमलब्ध्वा
बन्धनमेवोपश्रयत एवमेव खलु सोम्य तन्मनो दिशं दिशं
पतित्वान्यत्रायतन-मलब्ध्वा प्राणमेवोपश्रयते प्राणबन्धनं हि सोम्य मन इति २

*Sa yatha sakunih sutrena prabaddho disam disam patitvanyatrayatanam alabdha
bandhanamevopasrayata evameva khalu somya tanmano disam disam
patitvanyatrayatanam alabdha pranamevopasrayate pranabandhanam hi somya mana iti II 2 II*

Just as a bird tied to a rope flutters here and there, and when it cannot get any shelter anywhere, it surrenders itself to its bondage; in the same way, O Somya, the mind runs in every direction, and when it fails to get a resting place anywhere, it surrenders itself to prana, the vital force. The mind, O Somya, is tied to prana. [6 – 8 – 2]

6 – 8 – 4 :

तस्य क्व मूलं स्यादन्यत्रान्नादेवमेव खलु सोम्यादेव
शुद्धेनापो मूलमन्वि-च्छाद्विः सोम्य शुद्धेन तेजो
मूलमन्विच्छ तेजसा सोम्य शुद्धेन सन्मूलम-न्विच्छ सन्मूला:
सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठाः ४

*Tasya kva mulam syad anyat rannadevameva khalu somyannena
sungenapo mulamanvicchadbhih somya sungena tejo
mulamanviccha tejasa somya sungena sanmulamanviccha sanmulah
somyemah sarvah prajah sadayatanah satpratisthah II 4 II*

Where else, except in food, can the body have its root? In the same way, O Somya, when food is the sprout, search for water as the root; when water is the sprout, O Somya, search for fire as the root; when fire is the sprout, O Somya, search for Sat [Existence] as the root. O Somya, Sat is the root, Sat is the abode, and Sat is the support of all these beings. [6 – 8 – 4]

6 – 8 – 5 :

अथ यत्रैतत्पुरुषः पिपासति नाम तेज एव तत्पीतं
नयते तद्यथा गोनायोऽश्व- नायः पुरुषनाय इत्येवं
तत्तेज आचष्ट उदन्येति तत्रैतदेव शुङ्गमुत्पतितं
सोम्य विजानीहि नेदममूलं भविष्यतीति ५

**Atha yatraitatpurusah pipasati nama teja eva tatpitam
nayate tadyatha gonayo'svanayah purusanaya ityevam
tatteja acasta udanyeti tatraitadeva sungamutpatitam
somya vijanihi nedamamulam bhavisyatiti II 5 II**

Then when a person is said to be thirsty, it is to be understood that the water he drank has been carried away by fire. Just as people refer to a leader of cows, or a leader of horses, or a leader of people, similarly, people say that fire is the leader of water. So also, O Somya, know that this sprout [i.e., the body] is the product of something [i.e., of food and drink]. It cannot be without a root. [6 – 8 – 5]

6 – 8 – 6 :

तस्य क्व मूलं स्यादन्यत्राञ्चोऽद्धिः सोम्य शुङ्गेन तेजो
मूलमन्विच्छ तेजसा सोम्य शुङ्गेन सन्मूलमन्विच्छ सन्मूलाः
सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठा यथा नु खलु
सोम्येमास्तिस्त्रो देवताः पुरुषं प्राप्य त्रिवृत्तिवृदेकैका भवति तदुक्तं
पुरस्तादेव भवत्यस्य सोम्य पुरुषस्य प्रयतो वाङ्मनसि संपद्यते मनः
प्राणे प्राणस्तेजसि तेजः परस्यां देवतायाम् ६

**Tasya kva mulam syadanyatradbhyo'dbhiih somya sungena tejo
mulamanviccha tejasa somya sungena sanmulamanviccha sanmulah
somyemah sarvah prajah sadayatanah satpratistha yatha nu khalu
somyemastisro devatah purusam prapya trivrttrivrdkaika bhavati taduktam
purastadeva bhavatyasya somya purusasya prayato vanmanasi sampadyate manah
prane pranastejasि tejah parasyam devatayam II 6 II**

Where else, except in water, can the body have its root? O Somya, when water is the sprout, search for fire as the root; when fire is the sprout, O Somya, search for Sat [Existence] as the root. O Somya, Sat is the root, Sat is the abode, and Sat is the support of all these beings. As to how, O Somya, these three deities [fire, water, and earth] enter a body and each becomes threefold, this has already been explained. O somya, as this person is dying, his speech merges into the mind, his mind into prana, his prana into fire, and then fire merges into Brahman, the Supreme Deity. [6 – 8 – 6]

6 – 8 – 7 : [9 Times - Tat Tvam Asi]

स य एषोऽशिमैतदात्म्यमिदं सर्वं तत्सत्यं स
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्
विज्ञापयत्विति तथा सोम्येति होवाच ॥ ७ ॥

*Sa ya eso'nimaitadatmyamiam sarvam tatsatyam sa
atma tattvamsi svetaketo iti bhuya eva ma bhagavan
vijnapayatviti tatha somyeti hovaca ॥ 7 ॥*

'That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.' [Svetaketu then said,] 'Sir, please explain this to me again.' 'Yes, Somya, I will explain again,' replied his father. [6 – 8 – 7]

6 – 9 – 2 :

ते यथा तत्र न विवेकं लभन्ते ऽमुष्याहं वृक्षस्य
रसोऽस्म्यमुष्याहं वृक्षस्य रसोऽस्मीत्येवमेव खलु सोम्येमाः
सर्वाः प्रजाः सति संपद्य न विदुः सति संपद्यामह इति २

**Te yatha tatra na vivekam labhante'musyaham vrksasya
raso'smyamusyaham vrksasya raso'smityevameva khalu somyemah
sarvah prajah sati sampadya na viduh sati sampadyamaha iti ॥ 2 ॥**

O Somya, and just as those juices now are no longer conscious of their separate identities, thinking, "I am the juice from such-and-such tree", and "I am the juice from such-and-such tree"; similarly, when all these beings attain unity in the Self, they are not conscious of it. They do not think, "We [were once separate, but] now we are all one with the Self". [6 – 9 – 2]

6 – 9 – 4 : [9 Times - Tat Tvam Asi]

स य एषोऽशिमैतदात्म्यमिदं सर्वं तत्सत्यं स
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्
विज्ञापयत्विति तथा सोम्येति होवाच ॥ ४ ॥

*Sa ya eso'nimaitadatmyamiam sarvam tatsatyam sa
atma tattvamsi svetaketo iti bhuya eva ma bhagavan
vijnapayatviti tatha somyeti hovaca ॥ 4 ॥*

'That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.' [Svetaketu then said,] 'Sir, please explain this to me again.' 'Yes, Somya, I will explain again,' replied his father. [6 – 9 – 4]

6 – 10 – 1 :

इमाः सोम्य नद्यः पुरस्तात्प्राच्यः स्वन्दन्ते पश्चात्पतीच्यस्ताः
समुद्रात्समुद्रमे- वापियन्ति समुद्र एव भवति ता यथा
तत्र न विदुरियमहमस्मीयमहमस्मीति १

**Imah somya nadyah purastatpracyah syandante pascatpraticyastah
samudratsamudravapiyanti sa samudra eva bhavati ta yatha
tatra na viduriyamahamasmiyamahamasmiti II 1 II**

O Somya, those rivers belonging to the east run to the east, and those belonging to the west run to the west. Rising from the sea, they go back to it and become one with it. Just as, when they reach the sea, they do not know their separate identities – “I am this river”, or “I am that river”. [6 – 10 – 1]

6 – 10 – 3 : [9 Times - Tat Tvam Asi]

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्
विज्ञापयत्विति तथा सोम्येति होवाच ॥ ३ ॥

*Sa ya eso'nimaitadatmyamiam sarvam tatsatyam sa
atma tattvamsi svetaketo iti bhuya eva ma bhagavan
vijnapayatviti tatha somyeti hovaca ॥ 3 ॥*

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.’ [Svetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 – 10 – 3]

6 – 11 – 1 & 2 :

अस्य सोम्य महतो वृक्षस्य यो मूलेऽभ्याहन्याजीवन्
स्ववेद्यो मध्येऽभ्या हन्याजीवन्स्ववेद्योऽग्रेऽभ्याहन्याजीवन्स्ववेत्स
एष जीवेनात्मनानुप्रभूतः पेपीयमानो मोदमानस्तिष्ठति १
अस्य यदेकां शाखां जीवो जहात्यथ सा शुष्यति द्वितीयां
जहात्यथ सा शुष्यति तृतीयां जहात्यथ सा शुष्यति सर्वं
जहाति सर्वः शुष्यत्ये २

**Asya somya mahato vrksasya yo mule'bhyahanyaj-jivansravedyo
madhye'bhyahanyajjivansravedyo'gre'bhyahanyajjivansravetsa
esa jivenatmananuprabhutah pepiyamano modamanastisthati II 1 II**
**Asya yadekam sakham jivo jahatyatha sa susyati dvitiyam
jahatyatha sa susyati trtiyam jahatyatha sa susyati sarvam
jahati sarvah susyati II 2 II**

O Somya, if someone strikes at the root of a big tree, it will continue to live, though it may exude some juice. If he strikes at the middle, it will still live, though it may exude some juice. If he strikes at the top of the tree, it will survive, though it may exude some juice. Pervaded by the self, the tree will keep drinking juice and living happily. But if the self leaves a branch of a tree, that branch withers away and dies. If it leaves a second branch, that branch too will die. If it leaves a third branch, that branch also will die. If the self withdraws from the whole tree, then the whole tree will die. [6 – 11 – 1 & 2]

6 – 11 – 3 : [9 Times - Tat Tvam Asi]

एवमेव खलु सोम्य विद्धीति होवाच जीवापेतं वाव किलेदं
प्रियते न जीवो प्रियत इति स य एषोऽशिमैतदात्म्यमिदं सर्वं
तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा
भगवान् विज्ञापयत्विति तथा सोम्येति होवाच

Evameva khalu somya viddhiti hovaca jivapetam vava kiledam
mriyate na jivo mriyata iti sa ya eso'nimaitadatmyamidam sarvam
tatsatyam sa atma tattvamasi svetaketo iti bhuya eva ma
bhagavanvijnapayatviti tatha somyeti hovaca || 3 ||

The father said : “O Somya, know this : When the self leaves the body, the body surely dies. The self, however, never dies. That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.” [Svetaketu then said] “Sir, please explain this to me again.” “Yest Somya, I will explain it again,” replied his father. [6 – 11 – 3]

6 – 12 – 1 :

न्यग्रोधफलमत आहरेतीदं भगव इति भिन्धीति भिन्नं
भगव इति किमत्र पश्यसीत्यरव्यः इवेमा धाना भगव
इत्यासामङ्गेकां भिन्धीति भिन्ना भगव इति किमत्र
पश्यसीति न किंचन भगव इति १

Nyagrodhaphalamata aharetidam bhagava iti bhinddhiti bhinnam
bhagava iti kimatra pasyasityanvya ivema dhana bhagava
ityasamangaikam bhinddhiti bhinna bhagava iti kimatra
pasyasiti na kincana bhagava iti || 1 ||

Uddalaka said, “Bring me a fruit from this banyan tree.” Svetaketu replied, “I have brought it, sir. “Uddalaka : Break it.” Svetaketu : I’ve broken it, sir.” Uddalaka : What do you see inside? Svetaketu : There are tiny seeds, sir. Uddalaka : Break one of them, my son. Svetaketu : Sir, I’ve broken it. Uddalaka : What do you see in it? Svetaketu : Nothing, sir. [6 – 12 – 1]

6 – 12 – 3 : [9 Times - Tat Tvam Asi]

स य एषोऽशिमैतदात्म्यमिदं सर्वं तत्सत्यं स
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्
विज्ञापयत्विति तथा सोम्येति होवाच || 3 ||

Sa ya eso'nimaitadatmyamiam sarvam tatsatyam sa
atma tattvamsi svetaketo iti bhuya eva ma bhagavan
vijnapayatviti tatha somyeti hovaca || 3 ||

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.’ [Svetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 – 12 – 3]

6 – 13 – 1 & 2 :

लवणमेतदुदकेऽवधायाथ मा प्रातरुपसीदथा इति
 स ह तथा चकार तं होवाच यदोषा लवणमुदकेऽवाधा अङ्ग
 तदाहरेति तद्वावमृश्य न विवेद १
 यथा विलीनमेवाङ्गस्यान्तादाचामेति कथमिति लवणमिति
 मध्यादाचामेति कथमिति लवणमित्यन्तादाचामेति कथमिति
 लवणमित्यभिप्रास्यैतदथ मोपसीदथा इति तद्व तथा चकार
 तच्छ्वत्संवर्तते तं होवाचात्र वाव किल सत्सोम्य
 न निभालयसेऽत्रैव किलेति २

Lavanametadudake'vadhayatha ma pratarupasidatha iti
 sa ha tatha cakara tam hovaca yaddosa lavanamudake-vadha anga
 tadahareti taddhavamrsya na viveda ॥ 1 ॥
Yatha viliname vangasyantadacameti kathamiti lavana-miti
madhyadacameti kathamiti lavanamityanatadacameti kathamiti
lavanamityabhiprasyaitadatha mopasidatha iti taddha tatha cakara
tacchasvatsamvartate tam hovacatra vava kila satsomya
nanibhalayase'traiva kiletि ॥ 2 ॥

[Uddalaka said], Put this lump of salt into water and come to me in the morning. Svetaketu did as he was told. Uddalaka said to him, My son, bring me the salt that you put in the water.' Svetaketu looked. But he could not find it, as the salt had dissolved in the water. [Uddalaka said], My son, drink the water at the surface. [Svetaketu did that, and Uddalaka asked] How does it taste? [Svetaketu replied] It is saline. [Uddalaka then said] Drink it from the middle. How does it taste? It is saline. Drink it from the bottom. How does it taste? It is saline. Throw the water away and then come to me. Svetaketu did so. The father said to him : There is salt in every part of the water, yet you cannot see it. Similarly, O Somya, Sat [the Self] is here in this body, yet you cannot see it in the body. [6 – 13 – 1 & 2]

6 – 13 – 3 : [9 Times - Tat Tvam Asi]

स य एषोऽशिमैतदात्म्यमिदं सर्वं तत्सत्यं स
 आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्
 विज्ञापयत्विति तथा सोम्येति होवाच ॥ ३ ॥

*Sa ya eso'nimaitadatmyamiam sarvam tatsatyam sa
 atma tattvamsi svetaketo iti bhuya eva ma bhagavan
 vijnapayatviti tatha somyeti hovaca ॥ 3 ॥*

'That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.' [Svetaketu then said,] 'Sir, please explain this to me again.' 'Yes, Somya, I will explain again,' replied his father. [6 – 13 – 3]

6 – 14 – 1 :

यथा सोम्य पुरुषं गन्धारेभ्योऽभिनद्वाक्षमानीय तं ततोऽतिजने
विसृजेत्स यथा तत्र प्राइवोदइवाधराइवा प्रत्यइवा
प्रधमायीताभिनद्वाक्ष आनीतोऽभिनद्वाक्षो विसृष्टः १

*Yatha somya purusam gandharebhyo'bhinaddhaksamaniya tam tato'tijane
visrjetsa yatha tatra pranvadanvadharanva pratyanya
pradhmayitabhinaddhaksa anitobhinaddhakso visrstah II 1 II*

O Somya, as when a person is brought blindfolded from the Gandhara country and left in a deserted place, he turns sometimes to the east, sometimes to the north, sometimes to the south, and sometimes to the west, shouting : 'I have been brought here blindfolded! I have been left here blindfolded!' [6 – 14 – 1]

6 – 14 – 2 :

तस्य यथाभिनहनं प्रमुच्य प्रब्रूयादेतां दिशं गन्धारा
एतां दिशं ब्रजेति स ग्रामाद्यामं पृच्छन् परिणितो
मेधावी गन्धारानेवोपसंद्येतैव मेवेहाचार्यवान् पुरुषो वेद
तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ संपत्स्य इति २

*Tasya yathabhinahanam pramucya prabruyadetam disam gandhara
etam disam vrajeti sa gramadgramam prcchanpandito medhavi
gandharanevopasampadyetai-vamevehacaryavanpuruso veda
tasya tavadeva ciram yavanna vimoksy'e'tha sampatsya iti II 2 II*

And as someone may remove that person's blindfold and say, "Gandhara is this way; go this way, and the intelligent man goes from one village to another, asking his way and relying on the information people give, until he reaches Gandhara; similarly, a person who gets a teacher attains knowledge. His delay is only as long as he is not free of his body. After that he becomes merged in the Self. [6 – 14 – 2]

6 – 14 – 3 : [9 Times - Tat Tvam Asi]

स य एषोऽशिमैतदात्म्यमिदं सर्वं तत्सत्यं स
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्
विज्ञापयत्विति तथा सोम्येति होवाच ॥ ३ ॥

*Sa ya eso'nimaitadatmyamiam sarvam tatsatyam sa
atma tattvamasi svetaketo iti bhuya eva ma bhagavan
vijnapayatviti tatha somyeti hovaca ॥ 3 ॥*

'That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.' [Svetaketu then said,] 'Sir, please explain this to me again.' 'Yes, Somya, I will explain again,' replied his father. [6 – 14 – 3]

6 – 15 – 1 :

पुरुषं सोम्योतोपतापिनं ज्ञातयः पर्युपासते जानासि मां
जानासि मामिति तस्य यावन्न वाङ्गनसि संपद्यते मनः
प्राणे प्राणस्तेजसि तेजः परस्यां देवतायां तावज्ञानाति १

Purusam somyotopatapinam jnatayah paryupasate janasi mam
janasi mamiti tasya yavanna van manasi sampadyate manah
prane pranastejasi tejah parasyam devatayam tavajjanati || 1 ||

When a person is seriously ill, O Somya, his relatives sit around him and ask : Do you recognize me? Do you recognize me? So long as his speech does not merge with his mind, his mind with his prana, his prana with the heat in his body, and the heat with the Supreme Self, he will be able to recognize them. [6 – 15 – 1]

6 – 15 – 3 : [9 Times - Tat Tvam Asi]

स य एषोऽशिमैतदात्म्यमिदं सर्वं तत्सत्यं स
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्
विज्ञापयत्विति तथा सोम्येति होवाच ॥ ३ ॥

*Sa ya eso'nimaitadatmyamiam sarvam tatsatyam sa
atma tattvamsi svetaketo iti bhuya eva ma bhagavan
vijnapayatviti tatha somyeti hovaca || 3 ||*

'That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.' [Svetaketu then said,] 'Sir, please explain this to me again.' 'Yes, Somya, I will explain again,' replied his father. [6 – 15 – 3]

6 – 16 – 1 :

पुरुषं सोम्योत हस्तगृहीतमानयन्त्यपहार्षीत्स्तेयमकार्षीत्परशुमस्मै
तपतेति स यदि तस्य कर्ता भवति तत एवानृतमात्मानं कुरुते
सोऽनृताभिसन्धोऽनृतेनात्मानमन्तर्धाय परशुं
तसं प्रतिगृहाति स दद्वते थ हन्यते १

Purusam somyota hastagrhitamanayantyapaharsitste-yamakarsitparasumasmai
tapateti sa yadi tasya karta bhavati tata evanrtamatmanam kurute
so'nrtabhisandho-'nrtenatmanamantardhaya parasum
taptam pratigrhnati sa dahyate'tha hanyate || 1 ||

O Somya, suppose a man is brought with his hands tied, and they say : This man has stolen something. He has committed robbery. Heat up an axe for him. If he has committed the offence, then surely he will prove himself to be a liar. Being dishonest and trying to hide under the cover of falsehood, he will be burned when he grasps the hot axe, and then he will be killed. [6 – 16 – 1]

6 – 16 – 2 :

अथ यदि तस्याकर्ता भवति तत एव सत्यमात्मानं कुरुते
स सत्याभिसन्धः सत्येनात्मानमन्तर्धाय परशुं तप्तं
प्रतिगृह्णाति स न दह्यतेऽथ मुच्यते २

**Atha yadi tasyakarta bhavati tata eva satyamatmanam kurute
sa satyabhisandhah satyenatmanam antardhaya parasum taptam
pratigrhnati sa na dahyate'tha mucyate ॥ 2 ॥**

But if he has not committed the offence, then surely he will prove himself to be truthful. Being honest, he will be protected by the cover of truth and will not be burned when he grasps the hot axe. He will then be set free. [6 – 16 – 2]

6 – 16 – 3 : [9 Times - Tat Tvam Asi]

स यथा तत्र नादाद्यैतैतदात्म्यमिदं सर्वं
तत्सत्यं स आत्मा तत्त्वमसि श्वेतके- तो इति
तद्वास्य विजज्ञाविति विजज्ञाविति ३

**Sa yatha tatra nadahyetaitadatmyam idam sarvam
tatsatyam sa atma tattvamasi svetaketo iti
taddhasya vijajnaviti vijajnaviti ॥ 3 ॥**

That man, being honest, is not affected by the hot axe. That [Self] is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu. Svetaketu learnt this well from his father. [6 – 16 – 3]



CHANDOGYA UPANISHAD

Verses for Introspection



7 – 23 – 1 :

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव सुखं भूमा त्वेव
विजिज्ञासितव्य इति भूमानं भगवो विजिज्ञास इति १

yo vai bhuma tatsukham nalpe sukhamasti bhumaiva sukham bhuma tveva
vijijnasitavya iti bhumanam bhagavo vijjnasa iti ॥ 1 ॥

Sanatkumara said : “That which is infinite is the source of happiness. There is no happiness in the finite. Happiness is only in the infinite. But one must try to understand what the infinite is.” Narada replied, “Sir, I want to clearly understand the infinite”. [7 – 23 – 1]

7 – 24 – 1 :

यत्र नान्यत्पश्यति नान्यचृणोति नान्यद्विजानाति स भूमाथ
यत्रान्यत्पश्यत्यन्यचृणोत्यन्यद्विजानाति तदल्पं यो वै भूमा
तदमृतमथ यदल्पं तन्मर्त्यं स भगवः कस्मिन्प्रतिष्ठित
इति स्वे महिम्नि यदि वा न महिम्नीति १

Yatra nanyatpasyati nanyacchrnoti nanyadvijanati sa bhumatha
yatranyatpasyatyanyacchrnotyanyadvijanati tadalmam yo vai bhuma
tadamlrtamatha yadalpam tanmartyam sa bhagavah kasminpratisthita
iti sve mahimni yadi va na mahimniti ॥ 1 ॥

Sanatkumara said : Bhuma [the infinite] is that in which one sees nothing else, hears nothing else, and knows [i.e. finds] nothing else. But alpa [the finite] is that in which one sees something else, hears something else, and knows something else. That which is infinite is immortal, and that which is finite is mortal. Narada asked, “Sir, what does bhuma rest on?” Sanatkumara replied, “It rests on its own power – or not even on that power [i.e.. It depends on nothing else].” [7 – 24 – 1]

7 – 25 – 1 :

स एवाधस्तात्स उपरिष्टात्स पश्चात्स पुरस्तात्स दक्षिणतः स उत्तरतः
स एवेदं सर्वमित्यथातोऽहङ्कारादेश एवाहमेवाधस्तादहमुपरिष्टादहं
पश्चादहं पुरस्तादहं दक्षिणतोऽहमुत्तरतोऽहमेवेदं सर्वमिति १

Sa evadhistatsa uparistatsa pascatsa purastatsa daksinatah sa uttaratah
sa evedam sarvamityathato'hankaradesa evahamevadhadahamuparistadaham
pascadaham purastadaham daksinato'hamuttarato'hameve-dam sarvamiti ॥ 1 ॥

That bhuma is below; it is above; it is behind; it is in front; it is to the right; it is to the left. All this is bhuma. Now, as regards one's own identity: I am below; I am above; I am behind; I am in front; I am to the right; I am to the left. I am all this. [7 – 25 – 1]

7 – 25 – 2 :

अथात आत्मादेश एवात्मैवाधस्तादात्मोपरिष्टादात्मा पश्चादात्मा
पुरस्तादात्मा दक्षिणत आत्मोत्तरत आत्मैवेदं सर्वमिति स वा एष
एवं पश्यन्नेवं मन्वान एवं विजानन्नात्मरतिरात्मक्रीड आत्ममिथुन
आत्मानन्दः स स्वराङ् भवति तस्य सर्वेषु लोकेषु कामचारो भवति
अथ येऽन्यथातो विदुरन्यराजानस्ते क्षय्यलोका भवन्ति तेषां
सर्वेषु लोकेष्वकामचारो भवति २

Athata atmadesa evatmaivadhadatmoparistadatma pascadatma
purastadatma daksinata atmottarata atmaivedam sarvamiti sa va esa
evam pasyannevam manvana evam vijanannatmaratiratmakrida atmamithuna
atmanandah sa svarad bhavati tasya sarvesu lokesu kamacaro bhavati;
Atha ye'nyathato viduranyarajanaste ksayyaloka bhavanti tesam
sarvesu lokesvakamacaro bhavati ॥ 2 ॥

Next is the instruction on the Self : The Self is below; the Self is above; the Self is behind; the Self is in front; the Self is to the right; the Self is to the left. The Self is all this. He who sees in this way, thinks in this way, and knows in this way, has love for the Self, sports with the Self, enjoys the company of the Self, and has joy in the Self, he is supreme and can go about as he likes in all the worlds. But those who think otherwise are under the control of others. They cannot remain in the worlds they live in, nor can they move about in the worlds as they like [i.e., they are under many limitations]. [7 – 25 – 2]



CHANDOGYA UPANISHAD

Verses for Introspection



8 – 12 – 3 :

एवमेवैष संप्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसंपद्य
स्वेन रूपे- णाभिनिष्पद्यते स उत्तमपुरुषः स तत्र पर्येति
जक्षल्कीडन्नममाणः स्त्रीभिर्वा यानैर्वा ज्ञातिभिर्वा नोपजनं
स्मरन्निदं शरीरं स यथा प्रयोग्य आचरणे युक्त
एवमेवायमस्मिन्द्वये प्राणो युक्तः ३

Evamevaisa samprasado'smacchariratsamutthaya param jyotirupasampadya
svena rupenabhinispadyate sa uttamah purusah sa tatra prayeti
jaksatkridanramamanah stribhirva yanairva jnatibhirva nopajanam
smarannidam sariram sa yatha prayogya acarane yukta
evamevayamasmincharire prano yuktah II 3 II

In the same way, the joyful self arises from the body and, attaining the light of the Cosmic Self, appears in his own form. This is the Paramatman, the Cosmic Self. He then freely moves about eating, playing, or enjoying himself with women, carriages, or relatives, not remembering at all the body in which he was born. Just as horses or bullocks are harnessed to carriages, similarly prana [life] remains harnessed to the body [due to Karma]. [8 – 12 – 3]

8 – 12 – 6 :

तं वा एतं देवा आत्मानमुपासते तस्मात्तेषां सर्वे च
लोका आत्माः सर्वे च कामाः स सर्वांश्च लोकानाप्नोति
सर्वांश्च कामान्यस्तमात्मा- नमनुविद्य विजानातीति ह
प्रजापतिरुवाच प्रजापतिरुवाच ६

Tam va etam deva atmanamupasate tasmattesam sarve ca
loka attah sarve ca kamah sa sarvamsca lokanapnoti
sarvamsca kamanyastamatmanamanuvidyā vijanatiti ha
prajapatiruvaca prajapatiruvaca II 6 II

This Self is worshipped by the gods. This is why all worlds and all desirable things are within their grasp. One who fully understands and realizes this Self [With the help of teachers and the scriptures] is able to attain whatever worlds and whatever desirable things he wants. This is what Prajapati taught Indra. [8 – 12 – 6]

आकाशो वै नाम नामरूपयोर्निर्वहिता ते यदन्तरा तद्ब्रह्म
 तदमृतं स आत्मा प्रजापतेः सभां वेशम् प्रपद्ये यशोऽहं भवामि
 ब्राह्मणानां यशो राजां यशो विशां यशोऽहमनुप्रापत्सि स हाहं
 यशसां यशः श्येतमदत्कमदत्कं श्येतं लिन्दु माभिगाम् १

Akaso vai nama namarupayornirvahita te yadantara tadbrahma
 tadmrtaṁ sa atma prajapateh sabham vesma prapadye yasoham bhavami
 brahmananam yaso rajnam yaso visam yaso'hamanuprapatsi sa haham
 yasasam yasah syetamadatkamadatkam syetam lindu mabhigam lindu mabhigam || 1 ||

That which is described as space manifests names and forms. These names and forms are within Brahman. Brahman is immortal; it is the Self. May I attend the court of Prajapati. May I attain the fame of a brahmin, and also of a prince and a merchant. I wish to have real fame. I want to be famous among all famous people. May I not have to be born again and have a body covered with blood and dirt, which is toothless and at the same time always wanting to eat. [8 – 14 – 1]

**OM ASATHOMA SADH GAMAYA
TAMASOMA JYOTHIR GAMAYA
MRITYORMA AMRITAM GAMAYA**

From the unreal, lead me to the real, from darkness lead me to light (darkness of ignorance to light of knowledge) and from death lead me to immortality.

**OM POORNAMADAH POORNAMIDAM
POORNAATH POORNA MUDACHYATE
POORNASYA POORNA MADAAYA
POORNAME VAAVA SISHYATE
OM SHANTI SHANTI SHANTI HI**

**OM NA TATRA SURYO BHATI, NA CANDRA TARAKAM,
NEMA VIDYUTO BHANTI KUTO YAM AGNIH;
TAM-EVA BHANTAM ANUBHATI SARVAM,
TASYA BHASA, SARVAM IDAM VIBHATI.**

The Sun does not shine there, nor does the moon, nor do the stars, nor the lightnings shine and much lies this fire. When He shines, everything shines after him; by His light, all these shine.

Kathopanishad [verse 15, section 2.5]; Mundokopanishad [verse 10, section 2.2]